A LITTLE MANUEL OF THE POORE MAN'S DAYLY DEVOTION.

Collected out of severall pious and approved Authors

By W. Clifford

THE SECOND EDITION.

In which are added the Jesus-Psalter, with a Lytanie of our Saviour's Passion; as also a Treatise of the devotion of the Beads and Rosary; & the whole disposed in a better order, then in the first edition, by the Author.

Piety is profitable for all things, having promise of the life that now is, and of that to come.

1. to Timothee ch. 4. ℣. 8.

†

IHS

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AVEC PRIVILEGE DU ROY.

BRITISH MUSEUM

536

IHS

THE EPISTLE DEDICATORY.

Deare Catholique Brethren, who by God's order, and disposition are to gayne your liuely-hood by honest labour and industry. To you I lately addressed a first edition of this little Manuell, in a tyme when it hauing pleased God to visit me with great infirmities, I had not oportunity to digest the contents thereof into so good a me-

thod, as I desir'd. Hauing now therefore carefully reuiewd it; I againe offer it to you in a second edition, wherein I haue endeauored to repaire the faults of the former; by reducing the deuotions of it into better order, that so it may be more gratefull and profitable to you.

I haue chosen to present this little worke to you principally (my deare Brethren) for although they whom the Diuine Prouidence has plac'd in a higher condition, are more plentifully fournisht with bookes and other helpes for their instruction; yet you may comfort your selues, that the goodnesse of God is so great, as to accept your faithfull endeauours, according to your capacity, and so

as that you loue and ſerue him religiouſly in your ſeuerall vocations here vpon Earth, your reward will be no leſſe then theirs in Heauen.

Great are the prerogatiues of the poore: who was poorer then Lazarus who lay at the gate of the Rich Glutton full of ſores and vlcers, ſuffering hunger, cold, and all kind of neceſſities? yet his patience and conformity to the diuine will in thoſe his afflictions, obtayned him the glory to be canoniz'd by Ieſus Chriſt himſelfe; whilſt the preſumptuous rich Man, clad in purple garments, and boaſting in the aboundance of wealth and temporall felicity, was caſt downe into thoſe horrid flames, where he ſhall neuer ceaſe to be tormented.

Whoeuer with poore Lazarus will enter in at Heauen gate; muſt ſtoop very low. The greateſt Princes, if they pretend to eternall riches, muſt, in preparation of mind, be ready to renounce all temporall commodities, and become poore, at leaſt in ſpirit. How many holy Patriarches and great Princes in the old Teſtament (euen in a tyme when temporall riches were accompted amongſt Gods greateſt benedictions) haue verifi'd this doctrine? of this number were Abraham, Iſaac, Iacob, Ioſeph, Iob, and Dauid; of which ſome became poore in effect, but all in affection; and in their aboundance of riches maintain'd ſo perfect a purity of hart, and ſo holy a ſubmiſſion

to the diuine orders; as chere-fully to forſake their houſes, Country, ſubſtance, children, & whatſoeuer was moſt deare to them, aſſoone as God was pleas'd to ſignify his bleſſed pleaſure to them for that purpoſe.

King Salomon that wiſe ſone of Dauid, pray'd equally againſt aboundance of riches, and beg-gery, deſiring the diuine good-neſſe to afford him onely what was neceſſary for his liuelyhood. And ſince the Euangelicall law, wherein our B. Maiſter ſo declared himſelfe in fauour of pouerty; how many Emperours, Kings, Empereſſes, Queenes, and other Princes haue not only forſaken their riches, honours, and power in affection, but actually layd downe their

crownes at the foote of the Croſſe, to embrace a ſtate of pouerty.

This is the State wherein it hath pleas'd the diuine prouidence to place you (my deare Countrymen) and which you may make truly happy to your ſelues , by accepting it with a holy ſubmiſsion , indifference of mind , and ſo perfect a conformity to God's bleſſed pleaſure , as that if he ſhould pleaſe to reduce you to an extremity of pouerty , and miſerie like that of his holy ſeruant Iob , you would enter into the ſame diſpoſition wherein that holy Patriarch was , when he ſaid : Our Lord gaue, and our Lord has taken away , his bleſſed name be prays'd *; as well for the one as the other.*

But aſcending from the ſeruant to our Maiſter, from the diſciple, to our B. Lord; lett vs conſider our diuine Redeemer himſelfe employing the greateſt part of thirty yeares tyme in the exerciſe of the trade of a Carpenter, with his holy foſter-Father S. Ioſeph. O diuine Patterne, ô happy encouragement for ſuch amongſt you (my deare Contrymen) as gaine your liuelyhood by honeſt labour! when you worke in your ſeuerall vocations, contemplate this bleſſed workeman, working with you, and let this conſideration animate you to worke cherefully and faithfully, as in his holy company.

And to shew how proper a diſpoſition pouerty is to receiue

holy impressions; you may obserue that when S. Iohn Baptist sent his Disciples to our same blessed Lord, to informe themselues whither he were the Messias, or no; one of the markes he gaue them, whereby to prooue himselfe to be truly so, was, that the Poore receiued the Ghospel: which shew'd also that he had the Poore in speciall recommendation.

Since therefore by these holy documents of our Lord and Maister; since by his owne life and example, and by that of his choysest seruants, we are assured how gratefull the Poore are to him: yea since we vnderstand from his owne sacred mouth, with what difficulty the Rich enter into the kingdome of

Heauen, you who are in this honeſt ſtate of Pouerty, ought greatly to comfort yourſelues in your condition, reſting aſſured, that if God had foreſeene that riches would haue more conduced to your ſaluation, he would haue giuen you aboundance; ſince it was as eaſy to his iuſinit power to haue made you the richeſt Princes, as the pooreſt Artizans.

I will end this Epiſtle with this little aduertiſment. If peraduenture extremity of pouerty prouoke any of you to impatience; you are to cõſider, whither this condition be befalne you by Gods holy order and diſpoſition, without hauing contributed to it by ſome ill conduct of your owne; if ſo, you are to receiue it as a portion allotted you

by his diuine Prouidence, for your ſaluation, conforming your ſelues to it with holy Lazarus, and promiſing your ſelues to be comforted one day, as he was. But if by your owne diſorders, you haue drawne it vpon you; you ought to ſuffer it patiently in penance and ſatisfaction for your ſin. Howeuer it be, bleſſe God in your Pouerty, loue him feruently, ſerue him faithfully, beleeue his deſigne in makeing you poore, was to render your ſaluation more easy, ſince thoſe who haue great poſſeſſions, like the young man in the Ghoſpel, forſake them with great anxiety. Fare well, and in your prayers remember

Your truly affectionate and dearely wellwishing Countryman.
W. C.

PRIVILEGE DV ROY.

LOUIS PAR LA GRACE DE DIEU ROY DE FRANCE ET DE NAVARRE: A nos Amez & feaux Conſeillers, les Gens tenant nos Cours de Parlement, Baillifs, Senechaux, Prevoſts, ou leurs Lieutenants, & à tous autres nos Juſticiers & Officiers qu'il appartiendra, Salut: noſtre cher & bien amé VINCENT DU MOUTIER, Marchand Imprimeur & Libraire de noſtre bonne Ville de Paris, Nous a expoſé qu'il deſireroit faire imprimer un Livre intitulé *Manuel de Devotion, Contenant pluſieurs Prieres & autres Exercices ſpirituels, en langue Angloiſe*, Compoſé par le ſieur Guillaume Clifford Preſtre Anglois vû, lû, & approuvé par F. Gage Docteur en la Faculté de Theologie à Paris, comme il appert par ſon certificat cy attaché ſous le contreſcel de noſtre Chancellerie, s'il Nous plaiſoit luy accorder nos Lettres: Sur ce neceſſaire humblement requerant icelles. A CES CAUSES: Nous avons permis & permettons par

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ces Presentes audit DU MOUTIER d'imprimer ou faire imprimer par l'un de nos Imprimeurs par Nous reservez ledit Livre, & iceluy vendre & debiter en tous les lieux de nostre obeïssance, en telles marges, volumes, & caracter, & autant de fois que bon luy semblera, durant le temps & espace de sept années, pendant lequel temps, faisons deffences à toutes sortes de personnes de quelque qualitées & conditions qu'ils soient de l'imprimer ou faire imprimer, vendre ny debiter durant ledit temps, sous pretexte d'augmentation, correction, changement de titre, fausse marques, ou autrement en quelque sorte & maniere que ce soit, sans le consentement de l'exposant, ou de ceux ayant droit de luy à peine de trois mil livres d'amende par chacun des contrevenants, applicable un tiers à Nous, un tiers à l'Hostel-Dieu de nostre bonne Ville de Paris, & l'autre tiers audit Supliant, confiscation des exemplaires contrefaits, & de tous despens dommages & interests : A la charge qu'il en sera mis deux exemplaires en nostre Bibliotheque publique, un en celle de nostre Chasteau du Louvre, & un en celle de nostre tres cher & feal le Sieur SEGUIER Chevalier, Chancelier de France, avant que de l'exposer en vente à peine de nullité des Presentes: Du contenu desquelles

Nous vous Mandons faire joüir ledit exposant plainement & paisiblement, sans souffrir qu'il luy soit dõné aucun trouble ou empeschement quelconques. Voulons aussi qu'en mettant au commencement où la fin dudit Livre un extrait des Presentes, elles soient tenuës pour deuëment signifiées, & que foy y soit ajoustez, & aux copies collationnées par l'un de nos amé & feaux Conseiller & Secretaire comme à l'Original. SI MANDONS, Au premier nostre Huissier ou Sergent sur ce requis, faire pour l'execution des Presentes, tous exploits necessaire, sans demander autre permission, Car tel est nostre Plaisir : Nonobstant clameur de haro, charte Normande, & autres Lettres à ce contraires. Donnè à Paris le 24. jour d'Aoust mil six cent soixante & dix; Et de nostre Regne le vingt-septiesme.
Par le ROY en son Conseil.

GUITONNEAU.

Registrè sur le Livre de la Communauté des Imprimeurs & Marchands Libraire de la Ville de Paris, le 18 jour d'Octobre 1670
L. SEVESTRE Sçindicq.

Achevè d'imprimer le 15. Decemb. 1670.
Les exemplaires ont estè fournies.

THE DOCTORS APPROBATIONS.

I *Vnder written Doctor of Divinity in the Vniversity of Paris, have read over a little booke intitled* A Manuel of the poore Man's Devotion, &c. *composed by W. C. in which I finde nothing contrary to the Catholick Apostolick and Roman faith, or good manners: but rather much that inciteth Christians to the true practise of solide piety and Devotion. In wittnesse whereof I have hereunto sett my hand, this* 1. *day of Mars* 1670. F. GAGE.

LIbellum Anglo idiomate scriptum à viro Piissimo pariter ac Nobilissimo D. W. C. sacerdote Anglo compositum, optimis Instructionibus, Meditationibus, & Orationibus plenum, magna cum delectatione perlegi, in quo nihil nisi valde orthodoxum, & Christianæ vitæ ac Religionis profectum quærentibus, maximè vero Neophytis, vtilissimum deprehendi; sapit porrò Authoris sui pietatem maximam ac vitæ integritatem, quippe qui generis splendorem, (quo maximè inter Anglos fulget) virtutum suarum

ſplendore excellere videatur. Quamobrem bono Catholicorum Anglicanæ ditionis conſulens hunc pœlo digniſſimum cenſeo ut ibi aliquos reperiat imitatores qui omnes vbique reperiet approbatores. Datum Pariſiis die 10. Decembris anno reſtauratæ ſalutis 1669.

I. MOLONY ſacræ Theologiæ Facultatis Pariſienſis Doctor.

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IHS

AN ADVERTISMENT.

DEARE Christian Reader, you are to obserue, that in this Little Manuel of deuotions, besids vocale prayer, you will find intermixed seuerall other pious exercises for the holy employment of a vertuous soule: as spirituall cogitations, where vpon happily to busy her minde, either by day, or night, as fitt occasion shall be offered. Spirituall aduises. Pious reflections, as well for the embracing vertue, as for flying vice; and may be vsed also for the subject of so many profitable Meditations, by such as haue leasure and disposition for it. An exercise also for practising the Acts of the most necessary

vertues. Holy Maxims pronounced by Jeſus Chriſt; and how different they are from the maxims of the world. Aſpirations', and jaculatory prayers. Breif Meditations for each day in the weeke. A profitable Exerciſe contayning a preparation to death, with the Recommendation of the ſoule, in english: all which may ſerue for pious entertaynement of the vertuous ſoule with pleaſing, and profitable diuerſity of piouſly employing her ſolitary thoughts according as time and leaſure shall giue occaſion, reſpectiuely to make vſe of them for the greater encreace of true piety and deuotion. And finally it concludes with the Jeſus Pſalter, with a profitable declaration of the ſeuerall myſteries contayned in the Roſary, and in what manner the Beades are to be ſaid with moſt fruit and deuotion. All which ſeuerall ſorts of deuotion, are truly prayer; they being directed with a

pure intention to praiſe God, as ought to be whatſoeuer we doe: for therby we doe properly *allwayſe pray*, as Jeſus Chriſt commands vs *Luke* 18. and *without intermiſsion*, ſaith S. Paul. 1. *Tim.* 5. which cannot be vnderſtood of continuall vocall prayer: yea deuout eleuations of our harts vnto God (according to S. Jo. Damaſcen) are properly, and moſt truly prayer.

The ſumme of the Chriſtian Catholick faith.

I Beleeve in God the Father Almigty, Creatour of Heauen and Earth.

And in Jeſus Chriſt his onely ſonne our Lord.

Who was conceived by the holy Ghoſt, borne of the Virgin Mary.

Suffered under Pontius Pilate, was crucified, dead and buried.

He deſcended into Hell, the third day he roſe againe from the dead.

He aſcended into Heauen, ſitteth at the right hand of God the Father Almighty.

From thence he ſhall come to judge the quick, and the deade.

I beleeue in the Holy Ghoſt.

The holy Catholik Church, the communion of Saints.

The forgiueneſſe of ſins.
The reſurrection of the body.
And life euerlaſting. Amen.

Our Lord's Prayer.

OVr Father which art in Heauen, hallowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in Heauen. Giue vs this day our dailybread. And forgiue vs our Treſpaſſes, as we forgiue them that treſpaſſe againſt us. And leade vs not into temptation. But deliuer vs from euill. Amen.

The Angelical ſalutation.

HAile Marie full of grace, our Lord is with thee. Bleſſed art thou amongſt woemen. And bleſſed is the fruit of thy womb Jeſus.

Holy Mary, Mother of God, pray for vs ſinners, now, and in the houre of our death. Amen.

The ten Commandements.

I am the Lord, thy God &c.

1. Thou shalt haue no other Gods before me.
2. Thou shalt not take the name of God in vaine.
3. Remember to keepe holy the Sabboth day.
4. Honour thy Father, and thy Mother.
5. Thou shalt not kill.
6. Thou shalt not committ Adultery.
7. Thou shalt not ſteale.
8. Thou shalt not beare falſe witneſſe againſt thy neighbour.
9. Thou shalt not deſire thy neighbours wife.
10. Thou shalt not couet thy neighbours goods.

The ſeauen Sacraments.

1. Baptiſme.	*Math.* 28.
2. Confirmation.	*Ioan.* 7.
3. Euchariſt.	*Math.* 29.
4. Pennance.	*Ioan.* 20.
5. Extreame Vnction.	*Iames* 5.
6. Holy order.	*Math.* 26.

Three Theological vertues.

1. Faith. 2. Hope. 3. Charity.

Foure Cardinal vertues.

1. Prudence. 2. Juſtice. 3. Temperance. 4. Fortitude.

Seauen guifts of the holy Ghoſt.

1. Wiſdome.
2. Underſtanding.
3. Counſel.
4. Fortitude.
5. Knowledge.
6. Godlineſſe.
7. The feare of our Lord.

Twelue fruits of the Holy Ghoſt

1. Charity. 2. Joy. 3. Peace. 4. Patience. 5. Benignity. 6. Goodneſſe. 7. Longanimity. 8. Mildneſſe. 9. Faith. 10. Modeſty. 11. Continency 12. Chaſtity.

The Precepts of Charity.

Thou ſhalt loue the Lord thy God with thy whole hart, and with thy whole ſoule, and with all thy ſtrength, and with all thy mind;

and thy neighbour as thy ſelfe.

The Commandements of the Church.

1. To keepe certaine appointed dayes holy, without ſeruill works, and in hearing Maſſe.
2. To keepe faſt and abſtinence, certaine dayes appointed.
3. To pay tithes to the Paſtors of the Church.
4. To Confeſſe to their Paſtor, at leaſt once a yeare; or to an other with his licence.
5. To receiue the bleſſed Sacrament at Eaſter, or there about.

To which many doe adjoyne, not to marry at certaine tymes forbidden; nor within certaine degrees; nor priuatly without witneſſe.

The workes of mercy corporall.

1. To feed the hungry.
2. To giue drinke to the thirſty.
3. To cloathe the naked.

4. To visit, and ransome the Captiues.
5. To harbour the harbourlesse.
6. To visit the sicke.
7. To bury the dead.

The workes of mercy Spirituall.

1. To correct the sinner.
2. To Instruct the Ignorant.
3. To counsel the doubtfull.
4. To comfort the sorrowfull.
5. To beare patiently injuries.
6. To forgiue all wrongs.
7. To pray both for the quicke, and the dead.

The eight Beatitudes.

1. Blessed are the poore in spirit: for theirs is the kingdome of Heauen.
2. Blessed are the meeke: for they shall possesse the Land.
3. Blessed are they that mourne: for they shall be comforted.
4. Blessed are they that hungar and thirst for righteousnesse; for they shall be filled.

5. Bleſſed are the mercifull: for they shall finde mercy.
6. Bleſſed are the cleane of hart, for they shall ſee God.
7. Bleſſed are the peace-makers: for they shall be called the children of God.
8. Bleſſed are they that ſuffer perſecution for righteouſneſſe ſake: for theirs is the kingdome of Heauen.

The 5. ſenſes of the body.

1. Sight. 2. Smelling. 3. Hearing. 4. Taſting. 5. Touching.

The 3. faculties of the ſoule.

1. Memory. 2. Vnderſtanding. 3. and Will.

The office of Chriſtian Juſtice.

To decline from evill, or ſin: and to doe good, or the duty of Iuſtice.

Of ſin.

Sin is double. Originall, or Actuall. Mortal, or Venial.

7. *Capitall ſins, commonly called mortal, or deadly ſins.*

1. Pride. 2. Couetouſneſſe. 3. Lechery. 4. Wrath. 5. Gluttony. 6. Enuy. 7. Sloath.

The 7. contrary vertues.

1. Humility. 2. Liberality. 3. Chaſtity. 4. Meekneſſe. 5. Abſtinence. 6. Patience. 7. Deuotion.

Sins againſt the Holy Ghoſt.

1. Preſumption of Gods goodneſſe. 2. Deſpaire in his mercy. 3. Impugning truth more freely to ſin. 4. Enuiing an other mans ſpirituall good. 5. Obſtination in ſin. 6. To dye in final Impenitency.

4. *Things crying to Heauen for vengeance.*

1. Wilfull murther. 2. Sin of Sodomie. 3. Oppreſſion of the poore Widowes, and fatherleſſe. 4. Defrauding Labourers of their wages.

9. *Wayes of being acceſſory to an other mans ſin.*

1. By Conſaile. 2. by Commandement. 3. by Conſent. 4. by Prouocation, or Leading others. 5. by praiſe or flattery. 6. by concealing the faulty. 7. by partaking. 8. by holding our peace, and not ſpeaking unto ſuch as be under our charge. 9. by diſſembling, or not finding fault, or hindring when we may, or haue charge.

3. *Kinds of good workes.*

1. Almes deeds, or workes of mercy. 2. Praying. 3. Faſting.

3. *Euangelicall Counſels.*

1. Voluntary pouerty. 2. perpetual Chaſtity. 3. Entire Obedience.

The 4. Laſt things.

1. Death. 2. Judgement. 3. Hell. 4. Heauen.

THE

A LITTLE MANUEL OF THE POORE MAN'S DAYLY DEVOTION.

Contening seueral exercises of piety; as time and fit occasion may require.

An exhortation to prayer.

St Thomas giues this solid reason for the great necessity of prayer; that God by his Diuine order and Prouidence, from all Eternity hath determin'd to bestow vpon soules, what in tyme he affords them, by

prayer: as alſo that thereby he hath meaſured the ſaluation, the conuerſion, and perfection of ſoules. For euen as he hath diſpoſed, that by plowing and cultiuating the ground, he affords vs abundance both of bread and wyne, and other neceſſaries for the life of Man: ſo hath his Diuine diſpoſition ordayned to communicate his graces and heauenly guifts to our ſoules, by this good meanes of holy prayer. For to receiue of him, he firſt requires, that we should aske; to find, that we should ſeeke; and that we knock before the dore be opened to let vs in. So that prayer is the proper meanes, and conduit wherby God ſupplies our neceſſities, releeues our pouerty, and replenisheth vs with grace and benefits.

By this we ſee our great neceſſity of betaking our ſelues unto prayer; which is compared by the holy Faters to Jacob's Ladder reaching from Earth to Heauen, and the

Angells deſcending and aſcending therby. S. Auguſtin calls prayer, the key of Paradiſe, which opens to all the treaſure of God: *oratio iuſti clauis eſt cœli; aſcendit precatio, & deſcendit Dei miſeratio.* Yea; prayer is to the ſoule as is bread to the body, ſaith he. All men haue so much need of prayer, ſaith S. Chryſoſt. as plants haue of water; nor is it poſſible for us to bring forth the fruits of piety, ſaith this great ſaint, unleſſe our harts be well watered with prayer.

A Morning exercice of holy prayer.

YOv awakeing in the morning, endeavour to raiſe up your firſt thoughts to God with thankesgiving for preſeruing you that night, and affording you the good beginning of a new day, wherin to labour for his glory, and for your owne ſaluation, by the amendment of

your life, and better ſeruing his Diuine Majeſty.

You hauing now taken ſufficient reſt, and your vſuall repoſe; being hindred by no juſt cauſe, nor indiſpoſition; but if it be meere ſloath and ſluggishneſſe which would robb you of pretious tyme (wherof for euery moment we muſt give exact accompt to God) then endeauour, to ſurmount all ſinfull ſloath, by offering that act of mortification to God, as your firſt fruits of that new day, moſt juſtly due to him: and immediatly raiſing up your ſelfe makeing the ſigne of the holy croſſe, ſay:

In the name of our Lord Jeſus Chriſt crucifi'd I doe riſe; he bleſſe me, gouerne me, and confirme me in all good workes, this day and euermore; and after this mortall life bring me to life euerlaſting. Amen.

Here make to God a morning oblation of all your thoughts, words, and deeds of that day. And in particular reſolue carefully to auoyde that ſin to

which you finde your ſelfe daily moſt ſubiect to fall into.

You being now made ready, and kneeling downe deuoutly in your place of prayer before a Crucifix, or ſome deuout picture, therby the better to fix your thoughts upon piety: there humbly adore the Diuine preſence of God; acknowledge your owne vilenesſe, and render him moſt humble thankes for all his gracious benefits. Craue humbly his grace to preſerue you that day from all ſin, and to enligthen your Vnderſtanding to knowe his bleſſed wil, and his diuine help to performe the ſame.

Come holy Ghoſt replenish the harts of thy faithfull, and kindle the fire of thy diuine loue in them.

Illuminate our mindes, O Lord, we beſeech thee, with the light of thy cleerneſſe, that we may ſee what we ought to doe, and haue power to accomplish thoſe things which be rightfull; through Chriſt our Lord. Amen.

Preuent, we beſeech thee, O Lord, our actions by thy holy ſpirit aſſiſting, and in helping forward, proſecute them, that all our prayers and workes may begin alwayes from thee; and begun by thee, may ſo be ended. Through our Lord Jeſus and mercifull Redeemer. Amen.

Our Father &c. Haile Mary &c. I beleeue in God &c. *All as aboue.*

I Confeſſe me to Almighty God. To the bleſſed Virgin Marie. To bleſſed Michaël the Archangell. To bleſſed, S. John Baptiſt. To the holy Apoſtles S. Peter, and S. Paul, and to all the Saints in Heauen, that I haue grieuouſly ſinned, in thought, word, and deed. Through my fault, through my fault, through my moſt grieuous fault. Therfore I Beſeech the bleſſed Virgin Marie, bleſſed S. Michael the Archangel, bleſſed S. John Baptiſt, the holy Apoſtles S. Peter and S. Paul, and all the Saints in Heauen to pray vnto our Lord God for me.

Almighty God haue mercy vpon vs, and all our ſinnes being forgiuen, he bring vs to euerlaſting life. Amen

Almighty and mercifull Lord, giue vnto vs pardon, abſolution, and remiſſion of all our ſins. Amen.

Vouchſafe O Lord, to keepe vs this day without ſin; be mercifull vnto vs, let thy mercy, O Lord, be vpon vs, euen as we haue put our truſt in thee.

O Lord heare my prayer.

And let my crycome to thee.

O Father Almighty, who haſt brought vs to the beginning of this new day, ſaue vs by thy power; to the end that we fall not this day into ſin; but that our words, our thoughts, and workes may be directed to execute thy juſtice, through our Lord Jeſus Chriſt. Amen.

A deuout recommendation to be vſed euery morning.

I Adore, bleſſe, and glorify thee, O holy Trinity, God Omnipotent, Father, Sonne, and holy Ghoſt. Behold I offer my ſelfe to thy Diuine Majeſty. Take from me, I beſeech thee, and from all faithfull Chriſtians whatſoeuer diſpleaſeth thee, and giue vnto vs that which is gratefull in thy ſight; and grant that we may become ſuch as we are commanded to be.

I recommend vnto thee, O Lord, my ſoule, my body, my wife, my children, my Father and Mother, my brothers and ſiſters, my kindred and benefactors, friends and enemies, and all thoſe who haue recommended themſelues to my prayers, or for whom I am bound to pray. I commend vnto thee the holy Catholique Church; grant O Lord that euery one may know thee, that all may worship, honour, and reue-

rence thee, all may loue thee, and likewiſe be beloued of thee. Thoſe who erre, reduce and bring againe into the way: Deſtroy all falſe ſects and hereſies; conuert all to the true faith; grant, O Lord, thy peace, let thy holy will de donne, comfort and help all who are in tribulation and miſery, as well Spirituall, as corporal. Grant, O Lord, vnto the liuing grace, and to the faithfull ſoules departed, mercy, and euerlaſting reſt.

A recommendation to God.

INto the hands of thy infinit mercy, O Lord, I commend my ſoule and body, my ſenſes, my words, my counſails, my thoughts, my workes, and all my actions, with all the neceſſites of my body and ſoule, my conuerſation, my death, and reſurrection with thy Saints, and happy elect. Amen.

A recommendation of our ſelues to the bleſſed Virgin Mother of God. To the Angels and Saints, out of S. Auguſtin, chap. 40 of his medit.

O Marie Mother of God our Lord and Sauiour Jeſ. Chriſt, thou ſacred and vnſpotted Virgin, vouchſafe to make interceſſion for me vnto him, who made thee a worthy temple for himſelfe to inhabit. O S. Gabriel, S. Raphael, O holy quiers of Angels, and Archangels; of Patriarkes and Prophets; of Apoſtles, and Euangeliſts; of Martyres and Leuits; of Monkes and Virgins; and all ſuch as haue liued righteouſly. I beſeech you (euen for his ſake by whom you haue ben elected, and in whoſe contemplation you haue ſo much delighted, that you will be pleaſed to pray for me a poore ſinner vnto him our God, that I may be delivered from

the furious jawes of the infernal Fiend, and from that death which shall neuer end. Amen.

A deuout Prayer to our Lord Ieſus.

O My diuine and moſt merci-full Redeemer Jeſus, ſonne of God, and of the glorious Virgin Marie, who dying for all mankind, and me, the third day didſt riſe againe. I beſeech thee, deare Lord, haue mercy on me, a vile and wretched ſinner, but yet thy creature; and for thy bitter Paſſion, ſaue and keepe me from all perils bodily and ghoſtly; and ſpecially from all things that may turne to thy diſpleaſure. And with all my hart I thanke thee, moſt mercifull Lord, for the many mercies thou haſt shewd me in the great dangers I have paſt both in body and ſoule; and as thy grace and endleſſe goodneſſe hath alwayes kept and ſaued

me, from the houre of my birth, vntil this day; ſo Lord, I beſeech thee, that thy mercy may continue my ſafety. And for my many offences, and great ingratitudes of my ſinful life, I humbly aske mercy. And for that I cannot leade ſuch a life, as it becommeth thy ſeruant, I humbly proſtrate and cry: *God be merciful to me a moſt wretched ſinner.* And I humbly thanke thee, moſt gracious Lord, for the multitude of Diuine benefits which thou haſt more largely beſtowed on me, then vpon many others, who haue much better deſerued them, then I. Wherefore, moſt gracious Lord, I humbly thanke thee, rendring all honour and praiſe to thy holy name: who liueſt and reygneſt God, world without end. Amen.

A Prayer to perſeuer in goodneſſe.

GRant, O Lord Jeſu, that I may perſeuer in good purpoſes,

and in thy holy ſeruice vntill my death: and that I may now, this preſent day perfectly begin; for it is nothing that hitherto I haue done.

A prayer to our Angel guardian.

O Angel of God, who art my keeper, illuminate, guard, rule, and gouerne me this day, by the ſupernal piety committed to thee. Amen.

Our Lord bleſſe vs, and defend vs from all euill, and bring vs to eternall life. And the ſoules of the faithfull, through the mercy of God, reſt in peace. Amen.

A bleſsing.

THe peace of our Lord Jeſus Chriſt, the vertue of his ſacred paſſion, the ſigne of the holy croſſe, the integrity and great humility of the bleſſed Virgin Mary, the

bleſſing of the glorious Saints, the keeping of the happy Angels, and the ſuffrages of all the choſen of God, be with me, and between me and all myne enemies, now and in the hour of my death, ſweet Jeſu. Amen.

The Almighty and mercifull God, the Father, ſonne, and Holy Ghoſt bleſſe and keepe vs now, and euermore.

When at morning, noone, and euening you heare the Aue-Mary-bel to ring, ſay.

THe Angel of God declared vnto Mary, and shee conceived of the Holy Ghoſt.

Haile Mary full of grace &c.

Behould the hande-maide of our Lord, be it vnto me according to thy word.

Haile Mary full of grace &c.

And the word was made flesh and duelt in vs.

Haile Mary full of grace, &c.

The Prayer.

VOuchſafe, we beſeech thee, O Lord, to power forth they grace into our harts, that we, who know the incarnation of Chriſt, thy ſonne (the Angel declaring it) may be brought by his holy Croſſe and Paſſion vnto the glory of his Reſurrection, through the ſame Chriſt our Lord. Amen.

The ſoules of the faithfull, through the mercy of God, reſt in peace. Amen.

Be mindfull to ſay this holy deuotion thrice euery day. In the morning, in gratefull memory, and adoration of that diuine Myſtery of the glorious Reſurrection of our Redeemer Ieſus Chriſt.

At midday, in memory and adoration of his bitter death and Paſſion.

And at the Euening, in memory and adoration of the Incarnation of the ſonne of God in the wombe of the pure and immaculate euer Virgin.

Certaine generall aduertiſments much conducing to Chriſtian perfection; and may helpe to entertayne good thoughts in our mind all the reſt of the following day, after our morning Prayer.

THinke often upon the moment of this life, whereon depends Eternity.

Call frequently to minde, that thou art placed in this world for no other end, but by ſerving God to ſaue thy ſoule.

Remember that thou art alwayes in the preſence of God, and raiſe often thy hart vnto him.

Obſerue not the imperfections of other perſons; but think rather of

a mending thy owne.

Judge rashly of no body, nor giue any willing eare vnto the detractor.

Let no dryneſſe nor bareneſſe in deuotion cauſe thee to omitt any accuſtomed exerciſe of piety.

Doe all thy actions with a pure intention for the glory of God.

When thou heareſt the clock to ſtrike, ſtirr up ſorrow for thy ſins; beſeeching God to haue mercy on thy ſoule at the dreadfull houre of death.

Be not ſingular in thy exteriour deuotion, leaſt ſome inward vanity may outwardly appeare thereby.

Neglect not diuine inſpirations which God shall giue for the amendment of thy moſt habitual and daily ſins.

When thou art aſſaulted with any dangerous temptation, croſſe thy hart, in token that thou humbly craveſt Gods grace, and diſavow the ſin which that ill thought ſuggeſts to thee.

Be not forward to contradict others: and if thou be contradicted grow not angry thereat; but only mildly make answere: *that so is thy opinion.*

Vertue and true resignation to the will of God, consists not in words, but in real deeds and actions.

An Euening Exercice for Prayer before bed.

IT being now tyme for your repose; retyre your selfe to the place of prayer, and in the presence of God deuoutly vpon your knees there adore his diuine Majesty, aknowledging your owne vnworthinesse, render him most humble thankes for all his gracious benefits; beseech him to preserue you that night from all sin. And fixing the interiour sight of your soule upon Gods infinit greatnesse and Majesty, and vpon your owne basenesse, abjection, and indignity; say

as in the morning Exercise.

In the name of the Father, and of the Sonne, and of the Holy Ghost. Amen.

Blessed be the holy, and vndeuided Trinity, now and for euer more. Amen.

Our Father &c. Haile Mary &c. I beleeue in God &c. I confesse me to Almighty God &c. all as in the morning prayer.

Almighty God have mercy vpon us; and all our sins being forgiuen; bring us to euerlasting life. Amen.

Omnipotent and mercifull Lord, giue vnto vs pardon, absolution, and remission of all our sins. Amen.

I most humbly thanke thee, my great God, who hast created me of nothing, and redeemd me with thy precious blood; made me a member of the Catholick Church, and graciously prouided for me all necessaries both for body and soule.

For all which, as also for thy so

frequent heauenly inſpirations, Sacraments, and ſacrifices; as alſo for ſo many other meanes for my ſaluation; from the botome of my hart and with all the powers of my ſoule, I render thee, my louing God, moſt humble thankes: beſeeching all the holy quires of Angels, and all the bleſſed Saints in thy celeſtiall kingdome, that they vouchſafe to ſupply my deficiency in praiſing, adoring, magnifying, and extolling this thy great mercy and infinit goodneſſe towards me.

Almighty and euerlaſting God, I yeeld thee moſt harty thankes for that thou haſt vouchſafed of thy great mercy and goodneſſe to preſerue me this day from all euill. And I alſo beſeech thee, for thy bitter death and paſſion, moſt mercifully to forgiue me, a wretched ſinner, all my offences, which I haue this day cõmitted, by thought, word, and deede; and hereafter to preſerue and keepe me from all

danger, as well of body, as of ſoule; to the end I may riſe againe in health, to praiſe thy glorious name, and joyfully to ſerue thee in thākes-giuing with a chaſt body, and cleane hart. Amen.

O Lord God, and my heauenly Father; for as much as by thy diuine ordinance, the night approacheth, and tyme requireth that we giue our ſelues to bodily reſt; I yeeld vnto thee moſt harty thankes for thy great loue, vouchſafing to preſerue me this day from the danger of all enemies, to giue me my health, to feede me, and afford me all neceſſaries for the comfort of this my mortall life. I moſt humbly beſeech thee, for thy bleſſed ſonne Ieſus his ſake, that thou wilt mercifully forgiue me all that I haue this day committed againſt thy fatherly goodneſſe, by thought, word, by deed, or by omiſſion, and that thou wilt vouchſafe to shadow me this night vnder the ſafe winges

of thy Almighty power, and defend me from Sathan, and all dangerous assaults; that neither he, not any of his ministers haue power either ouer my body, or soule. But that, although my body enjoyeth sleepe, yet my soule may watch vnto thee, delight in thee, and euer more praise thee: that when the comfortable light of the day returneth, according to thy good appointment, I may rise againe with a faithfull soule and vndefiled body, and so afterwards behaue my selfe all my life according to thy blessed will and commandment, by casting away the workes of darkenesse, and putting on the armour of light; that men seeing my good workes may be mooued to glorify thee, my heauenly Father, who with thy only begotten sonne our louing Sauiour, and the holy Ghost, liuest and raygnest one true and euerlasting God, world without end. Amen.

A Prayer to our B. Lady, and to her diuine Sonne Ieſus.

O Benigne and mercifull Virgin Mother, moſt meeke, moſt mild and gracious; obtaine for vs, O B. Lady, grace and ſtrength to withſtand and ouercome all our enemies, ghoſtly and bodily, viſible and inuiſible: that after the courſe of this short life, we may by thy gracious help attayne euerlaſting life in the kingdone of Heauen; where wee may with thee, O B. Virgin, euer more dwell, and with all the holy Angels, and Archangels, Patriarcks, and Prophets; Apoſtles, and Martyrs; Confeſſors, and Virgins; worship, glorify, and magnify our diuine Redeemer, and thee, O ſacred Virgin, in euerlaſting bliſſe without end. Amen.

O Lord Ieſus Chriſt, the glory of the Father, the orient beauty of

eternal light, and bright mirrour without ſpot or deformity; I humbly beſeech thee, by thy ſacred diuinity to grant me this night chaſtity of mind, cleaneſſe of hart, ſimplicity of ſpirit, and ſincere purity of body and ſoule.

O ſweet and moſt mercifull Ieſu, mortify in me all vices, diſordered motions, and vnruly paſſions: take away from me whatſoeuer is vnlawfull, inordinate, or vnpleaſing in thy ſight; and giue me a hart according to thyne owne, right, ſimple, pure and godly; and deliuer and keepe me from all ſin.

O moſt louing Ieſu, I offer vnto thee my body, my ſenſes, and all the powers of my ſoule, and whatſoeuer I am; to be moderated, kept, gouerned, and poſſeſt by thee.

O good Ieſu, preſerue me from all vicious, vaine, or proud cogitations, and vnchaſt affections; grant that I may ſincerly ſeeke thee alone, and that in thee only

only I may take my reſt. Amen.

A Prayer to our good Angel.

O Bleſſed Angel, who art my keeper, defend, aide, and guard me from all inuaſions, and aſſaults of the deuil, whereſoeuer I be; either wakeing or ſleeping; driue away from me all the temptations of Sathan, and thou by thy prayers obtayne at the hands of the Almighty, that he may haue no place in me. Amen.

An euening prayer.

ALmighty and euerlaſting God, I yeald thee moſt humble thankes for that thou haſt vouchſafed of thy great mercy and goodneſſe to preſerue me this day from all euill. And I doe beſeech thee for thy bitter death and paſſion, moſt mercifully to forgiue me, a wretched ſinner, all my offences

this day committed by thought, word, or by deed, and to preſerue and keepe me from all danger both of body and ſoule; to the end I may riſe againe in health to praiſe thy glorious name; and joyfully to ſerue thee in thankes-giuing with a chaſt body, and cleane hart euer after, all the dayes of my life.

A prayer to obtayne a happy and bleſſed death.

O Liuing Ieſu, the well-ſpring of pitty, and fountaine of endleſſe mercy, I humbly beſeech thee to giue me grace ſo to ſpend this my tranſitory life in vertuous and holly exerciſes, that when the day of my death ſhall come; though I feele paine in my body, yet I may find comfort in my ſoule, and with faithfull hope of thy mercy, in due loue towards thee, and charity towards all others, I may through thy grace depart hence out of this

vale of misery, and hasten to that glorious country, wherein thou hast bought vs an inheritance for euer with thy most precious blood. To thee therefore, my diuine Redeemer, who by thy bitter Passion hast triumphed ouer death (the due punishment of our sin) I consecrate the remainder of my life, togeather with all the paines, and agony of my approaching death. O grant, I beseech thee, that the last moment of my life may be entirely deuoted to thy glory, and that I may breath fourth my soule in the happy act of true diuine loue, and perfect charity; in due honour and homage to thy Eternall Father, as also in true conformity to that diuine and holy Spirit of thy last sacred prayer vpon the Crosse: concluding this my vncertaine mortall moment with those sanctifi'd words: *In manus tuas Domine commendo Spiritum meum.* O grant, deare Iesu, through thy infinit merits, and endlesse mer-

cy, that then my ſoule may heare from thee that joyfull ſaying to him, who had the bliſſe to dye vpon Mount Caluarie with thee: *this day thou ſhalſt be with me in Paradiſe*: there to praiſe, and glorify thee, with the Father, and the Holy Ghoſt, three perſons, and one liuing God; world without end. Amen.

The ſame petition vnto bleſſed Saint Ioſeph.

BY the merits of thy beloued, and ſacred Mother's ſpouſe, holy S. Ioſeph, and my hopefull Aduocat, grant diuine Ieſu, I beſeech thee, that what through my owne great vnworthyneſſe, I am not able to obtayne of thee; may by his powerfull interceſſion be mercifully granted to me; who liueſt and reyneſt in glory with the Father, and the Holy Ghoſt, for euer, and euer. Amen.

A prayer to be ſaid at the concluſion of our vſuall prayers.

ACcept, ô moſt clement God, by the prayers, and merits of the bleſſed and euer Virgin Mary, and of all thy glorious Saints and Angels, the office of our humble ſeruice; and if we haue done any thing worthey of praiſe, thou being all goodneſſe, regard it; and what negligẽtly hathbin performed, thou mercifully pardon the ſame; who liueſt and reyneſt one God in moſt holly Trinity, and three diuine Perſons in perfect Vnity, worldwithout end. Amen.

A bleſſing to be vſed at the end of all our prayers.

THe Imperiall Majeſty of God, bleſſe me.

The Regall Divinity, protect me.

The euerlaſting Deity, keepe me.

The glorious Vnity, comfort me.

The incomprehenſible Trinity, defend me.

The ineſtimable Goodneſſe, direct me.

The power of the Father, gouerne me.

The wiſdome of the Sonne quicken me.

The vertue of the Holly Ghoſt, illuminate me, and be with me. Amen.

Our Lord God bleſſe me, and from all euill defend me; & bring me to euerlaſting life. And the ſoules of the faithfull departed, reſt in eternall peace. Amen.

A briefe forme for examen of Conſcience before going to bed.

I Conclude this euening Exerciſe for prayer, with a briefe forme for examen of conſcience; conſiſting

of theſe fiue points.

1. Firſt place yourſelfe in the preſence of God. Craue that you may call to minde ſuch ſins as you haue committed that day.

2. Secondly examen wherein you haue offended God, from whom you haue receiued ſo many bleſſings, and gracious benefits.

3. Thirdly deteſt your ſin; and be hartely ſorry for hauing offended ſo good, ſo louing, and ſo great a God.

4. Fourthly make a full and firme purpoſe, by God's diuine grace, to ſin ſo no more, with hope in his mercy, and Chriſt's ſacred merits to obtayne pardon: reſoluing to confeſſe, and to doe penance for the ſame.

5. Finally you muſt endeauour to put your ſelf in that ſtate wherein you would gladly be found at the houre of your death, by producing the holy acts of *Faith*, of *Hope*, of *Charity*, and of harty *Contrition*

The euerlaſting Deity, keepe me.

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for all your ſins.

Of *Faith*, producing an act of it, in this manner. *I doe firmely beleeue all which the Holy Ghoſt hath inſpired to the true Catholicke Church; and as ſuch is by her propoſed to vs, to be beleeued.*

Producing an Act of Hope: ſaying. *I doe in all humble confidence hope in the infinit mercy of God, as alſo in the ſacred merits of the bitter death and Paßion of my ſole Redeemer Ieſus Chriſt.*

Producing an Act of loue, ſaying: *I loue thee, my God, my Creatour, and my moſt mercifull Sauiour. I adore, honour, and loue thee withall the powers both of my hart and ſoule.*

And producing finally, from the bottome of a contrite, and truly ſorrowfull hart, an Act of true repentance, ſaying: *It grieues me with my whole hart and ſoule, deare Lord, for hauing ſo often, and ſo very grieuouſly offended thy diuine and ſoueraine Maieſty. I abhorre and*

deteſt my ſins, becauſe they are ſo infinitly iniurious, and moſt vnpleaſing to thee, my powerfull God, and to my mercifull, and deare Redeemer Jeſus Chriſt.

He who by frequent practiſe, and often producing of theſe ſo foure holy Acts, of *Faith*, *Hope*, *Charity*, and true *Contrition*, ſhall render them eaſy and familiar, may in humble confidence hope of God's infinit goodneſſe, and mercy; that if in dying, his happy ſoule, at the point of expiring, ſhall but breath forth a true Act of all; or any one of theſe diuine vertues: it may obtaine thereby the remiſſion of its ſins, and future glory in Eternity.

Hauing ended your euening prayers before bed; you muſt conclude with a feruent Act of contrition, and harty ſorrow for hauing offended ſo louing, ſo good, and great a God; in this forme, as here followeth.

An Act of Contrition.

MY God, my Sauiour, and my Iudge, I repent with my whole hart and ſoule for hauing offended thee who art infinitly good, and ſoueraynly louing and amiable, therefore henceforth I will loue and honour thee aboue all things whatſoeuer: and moſt firmely purpoſe (thy holy grace aſſiſting me) neuer mortally to offend thee; but to confeſſe, and performe my impoſed penance; confiding in thy infinit mercy, and in the ſacred merits of the bitter death and Paſſion of thy dearely beloued ſonne Ieſus, my diuine Redeemer, that thou wilt graciouſly forgiue me.

THESE SEAVEN PENITential Pſalmes of Dauid are not placed here as part of the euening prayer before bed, but that after the act of contrition you may take one, or more of them, moſt moueing you to repentance for ſin, according to each ones leaſure, and deuotiõ.

King Dauid his ſeauen Penitentiall Pſalmes shewing his great griefe and ſorrow after he had ſinned with Berſabee.

Antiph. Remember not, ô Lord, our, or our Parents ſins, neither take vengeance of our offences.

Pſalm. 6.

LOrd rebuke me not in thy fury nor chaſtiſe me in thy wrath.

Haue mercy on me, ô Lord, becauſe I am weake: heale me, Lord, becauſe my bones be troubled.

And my ſoule is diſquieted exceedingly: but thou, ô Lord, how long?

Turne thee, ô Lord, and deliuer my ſoule: ſaue me for thy mercy.

Becauſe there is not in death that is mindfull of thee: and in hell who ſhall confeſſe to thee?

I haue labored in my mourning, I will euery night waſh my bed: I will water my couch with teares.

Myne eye is troubled for fury: I haue waxen old among all myne enemies.

Depart from me all yee that worke iniquities: becauſe our Lord hath hear'd the voyce of my weeping.

Our Lord hath heard my petition: our Lord hath receiued my prayer.

Let all my enemies be aſhamed, and very ſore troubled: let them be

conuerted, and aſshamed very ſpeedily.

Glory be to the Father, and to the Sonne, &c.

Pſalme 31.

BLeſſed are they whoſe iniquities are forgiuen: and whoſe ſins be couered.

Bleſſed is the man, to whom our Lord hath not imputed ſin: neither is there guile in his ſpirit.

Becauſe I held my peace, my bones are inueterated: whilſt I cryed all the day.

Becauſe day and night thy hand is made heavy vpon me: I am turned in my anguish, while the thorne is faſtned.

I haue made my ſin knowne to thee: and my injuſtice I haue not hid.

I ſaid, I will confeſſe againſt me my injuſtice to our Lord: and thou haſt forgiuen the impiety of my ſin.

For this shall euery holy one pray to thee, in tyme convenient.

But yet in the ouerflow of many waters; they shall not approach to him.

Thou art my refuge from tribulation which hath compaſſed me: my joy, deliuer me from them that compaſſe me.

I will giue thee vnderſtanding, and will inſtruct thee in the way thou shalt goe: I will faſten myne eyes vpon thee.

Doe not become as a horſe and a mule, which haue no underſtanding.

In bit and bridle bind faſt their jawes, that approach not to thee.

Many are the ſcourges of a ſinner, but mercy shal compaſſe him that hopeth in our Lord.

Be joyfull in our Lord, and rejoyce yee juſt: and glory all yee right of hart.

Glory be to the Father &c.

Pſalme 37.

LOrd rebuke me not in thy fury: nor chaſtiſe me in thy wrath.

Becauſe thy arrowes are faſtned in me: and thou haſt confirmed thy hand vpon me.

There is no health in my flesh in reſpect of thy wrath: my bones haue no peace in reſpect of my ſins

Becauſe myne iniquities are gone ouer my head: and as a heauy burden are become heauy vpon me.

My ſcarres are putrid and corrupted: becauſe of my foolishneſſe.

I am become miſerable, and made crooked, euen to the end: I went ſorrowfull all the day.

Becauſe my loynes are filled with illuſions: and there is no health in my flesh.

I am afflicted, and am humbled exceedingly: and my hart breathes fourth ſobs and cryes.

Lord before thee is all my deſire,

and my groaning is not hid from thee.

My hart is troubled, my ſtrength hath forſaken me: and the light of mine eyes, and the ſame is not with me

My friends and my neighbours haue approached and ſtood againſt me.

And they that were neere me, ſtood farr off and they did violence, who ſought my ſoule.

And they that ſought me euils, ſpake vanities, and meditated guiles all the day.

But I as deafe did not heare: as one dumbe not opening his mouth.

And I became as a man not hearing; and not hauing reprehenſion in his mouth.

Becauſe in thee, ô Lord, haue I hoped: thou shalt heare me, ô Lord, my God.

For I haue ſaid; leaſt ſometymes my enemies rejoyce ouer me; and whilſt my feete are moued they ſpa-

ke great things vpon me.

Becauſe I am ready for ſcourges: and my ſorrow is in my ſight alwayes.

Becauſe I will declare my iniquity, and will thinke for my ſin.

But mine enemies liue, and are confirmed ouer me: and they are multipli'd that hate me vnjuſtly.

They that repay evil things for good, did back-bite me: becauſe I followed goodneſſe.

Forſake me not, ô Lord my God, depart not from me.

Incline vnto my helpe, ô Lord God of my ſaluation.

Glory be to the Father &c.

Pſalme 50.

HAue mercy on me, ô God, according to thy great mercy. And according to the multitude of thy tender mercies blot out my iniquities.

Wash me hencefourth from my

iniquity; and cleanſe me from my ſin.

Becauſe I doe know my iniquity: and my ſin is alwayes againſt me.

To thee only haue I ſinned, and haue donne euill before thee: that thou maiſt be juſtified in thy words, and maiſt ouercome when thou art judged.

For behould I was conceiued in iniquities: and my mother conceiued me in ſin.

For behould thou haſt loued truth: the vncertaine and hidden things of thy wiſdome thou haſt made manifeſt to me.

Thou ſhalt ſprincle me with hyſope, and I ſhall be cleanſed: thou ſhalt wash me, and I ſhall be made whiter then ſnow.

To my hearing thou ſhalt giue joy and gladneſſe: and humbled harts ſhall rejoyce.

Turne away thy face from my ſins: and blot out all my iniquities.

Create a cleane hart in me, ô God: and renew a right ſpirit in my bowels.

Caſt me not away from thy face: and thy holy ſpirit take not away from me.

Render vnto me the joy of thy ſaluation: and confirme me with a principall ſpirit.

I will teach the vnjuſt thy wayes: and the impious ſhall be conuerted unto thee.

Deliuer me from what my bloody actions doe merit, ô God, the God of my ſaluation: and my tongue ſhall exalt thy juſtice.

Thou, ô Lord, ſhalt open my lippes and my mouth ſhall declare thy praiſe.

Becauſe if thou wouldſt haue had ſacrifice, I had verily giuen it: with whole-burnt-offerings thou wilt not be delighted.

A ſacrifice to God, is an afflicted ſpirit: a contrite and humble hart, ô God, thou wilt not diſpiſe.

Deale favorably, ô Lord, in thy good will with Syon: and let the walls of Hierusalem be built vp.

Then shalt thou accept sacrifice of justice, oblations and whole-burnt-offerings: then shall they lay calues vpon thine altar.

Glory be to the Father &c.

Psalme 101.

O Lord heare my prayer, and let my cry come vnto thee.

Turne not away thy face from me: in what day soeuer I am in tribulation, incline thine eare to me.

In what day soeuer I shal call upon thee: heare me speedily.

For my dayes haue vanished as smoke: and my bones are withered as a dry-burnt fire-brand.

I am smitten as grasse, and my hart is withered: for I haue forgotten to eate my bread.

From the voyce of my mourning, my bonne hath cleaved to my flesh.

I am become like a pelican of the wilderneſſe; I am become as a night-rauen in the houſe.

I haue watched, and am become as a ſparow; ſolitary in the houſe-toppe.

All the day did my ennemies vp-braide me: and they that praiſed me, ſware againſt me.

For I did eate ashes as bread: and mingled my drink with weeping.

At the face of the wrath of thy indignation; for that lifting me up thou haſt throwne me downe.

My dayes haue declined as a shadow: I am withered as graſſe.

But thou, ó Lord, endureſt for euer: and thy memoriall in generation and generation.

Thou riſing up, shalt haue mercy on Syon, for the tyme is come.

Becauſe the ſtones thereof haue pleaſed thy ſeruants: and they shall haue pitty on the earth thereof.

And the Gentils shall feare thy

name, ô Lord; and all the Kings of the Earth thy glory.

For our Lord hath builded Syon: and he shall be ſeene in his glory.

He hath had reſpect to the prayer of the humble: and he hath not diſpiſed their petition.

Let theſe things be written in an other generation: and the people that shall be created shall praiſe our Lord.

Becauſe he hath looked fourth from his high holy place: our Lord from Heauen hath looked vpon the Earth.

That he might heare the groanings of the fettered: that he might looſe the children of them that are condemned to death.

That they may shew fourth the name of our Lord in Syon: and his prayſe in Hieruſalem.

In the aſſembling of the people togeather in one, and Kings to ſerue our Lord.

He anſwered him in the way of his

ſtrength: ſhew me the fewneſſe of my dayes.

Call me not back in the halfe of my dayes: thy yeares are vnto generation and generation.

In the beginning, ô Lord, thou haſt founded the Earth: and the Heauens are the workes of thy hands.

They ſhall perish, but thou art permanent: and they ſhall all wax old as a garment.

And as a veſture thou ſhalt change them, and they ſhall be changed: but thou art the ſelfe ſame, and thy yeares ſhall not faile.

The children of thy ſeruants ſhall inhabit: and their ſeede ſhall be directed for euer.

Glory be to the Father &c.

Pſalme 129.

FRom the depthes I haue cryed to thee, ô Lord: Lord heare my cry.

Let thine eares be intent, to the voyce of my petition.

If thou shalt obſerue iniquities, ô Lord; Lord, who shall ſuſtaine it?

Becauſe with thee there is propitiation and for thy law I haue expected thee, ô Lord.

My ſoule hath expected in his word: my ſoule hath hoped in our Lord.

From the morning-watch euen vntil night, let Iſrael hope in our Lord.

Becauſe with our Lord there is mercy: and with him plentifull redemption.

And he shall redeeme Iſrael, from all his iniquities.

Glory be to the Father &c.

Pſalme 142.

LOrd heare my prayer: with thine eare receiue my petition in thy truth: heare me in thy juſtice.

And

And enter not into judgment with thy ſeruant, becauſe no man liuing ſhall be juſtifi'd in thy ſight.

Becauſe the enemie hath perſecuted my ſoule: he hath humbled my life in the Earth.

He hath ſet me in obſcure places, as the dead of the world, and my ſpirit is in anguish upon me, within me my hart is troubled.

I was mindfull of old dayes, I haue meditated in all thy workes: in the facts of thy hands did I meditate,

I haue ſtretched fourth my hand to thee: my ſoule is as Earth without water vnto thee.

Heare me quickly, ô Lord: my ſpirit hath fainted.

Turne not away thy face from me: and I ſhall be like to them that deſcend into the lake.

Make me heare thy mercy in the morning: becauſe I haue hoped in thee.

Make the way knowne to me,

wherein I may walke: becauſe I haue lifted vp my ſoule to thee.

Deliuer me from mine enemies, ô Lord, to thee I haue fled: teach me to doe thy will, becauſe thou art my God.

Thy good ſpirit will conduct me into the right way: for thy name's ſake, ô Lord, thou wilt quicken me in thy equity.

Thou wilt bring fourth my ſoule out of tribulation: and in thy mercy thou wilt deſtroy mine enemies.

And thou wilt deſtroy all that afflict my ſoule: becauſe I am thy ſeruant.

Glory be to the Father, &c.

The Antiphone.

Remember not, ô Lord, our, or our Parents offences, Neither take vengeance of our ſins.

The Litanies of the Saints.

LOrd haue mercy vpon vs.
Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.
Chriſt heare vs.
Chriſt graciouſly heare vs.
God the Father of Heauen. Haue mercy vpon vs.
God the Sonne Redeemer of the world. Haue mercy vpon vs.
God the Holy Ghoſt. Haue mercy vpon vs.
Holy Trinity one God. Haue mercy vpon vs.
Holy Mary. Pray for vs.
Holy Mother of God. Pray for vs.
Holy Virgin of Virgins. Pray for vs.
S. Michael. Pray for vs.
S. Gabriel. Pray for vs.
S. Raphael. Pray for vs.
All yee holy Angels and Archangels. Pray for vs.
All yee holy Orders of bleſſed ſpirits. Pray for vs.
S. Iohn Baptiſt. Pray for vs.
All yee holy Patriarcks & Prophets. Pray for vs.
S. Peter Pray for vs.
S. Paul. Pray for vs.

S. Andrew.
S. Iames.
S. Philip.
S. Bartholomew.
S. Mathew.
S. Simon.
S. Thadey.
S. Mathias.
S. Barnabé.
S. Luke.
S. Marke.
Pray for vs

All yee holy Apoſtles and Euangeliſts. Pray for vs.

All yee holy Diſciples of our Lord. Pray for vs.

All yee holy Innocents.
S. Stephen.
S. Laurence.
St Vincent.
S. Fabian and Sebaſtian.
S. Iohn and Paule.
S. Coſme and Damian.
S. Geruaſe and Protaſe.
All yee holy Martyrs.
S. Silueſter.
Pray for vs.

S. Gregory.
S. Ambroſe.
S. Auguſtin.
S. Hieroſme.
S. Martin.
S. Nicolas.
} Pray for vs.

All yee holy Biſhops and Confeſſors. Pray for vs.

All yee holy Doctors.

S. Antony.
S. Benet.
S. Bernard.
S. Dominick.
S. Francis.
} Pray for vs.

All yee holy Prieſts and Leuits.

All yee holy Monkes and Eremits.

S. Mary Magdalen.
S. Agatha.
S. Lucy.
S. Agnes.
S. Cicily.
S. Chatharine.
S. Anaſtaſia.
} Pray for vs.

All yee holy Virgins and widowes.

All yee Men and Woemen Saints of God. Make yee interceſſion for vs.

Sonne of God. We beſeech thee to heare vs.

Lambe of God, that takeſt away the ſins of the world. Spare vs, ô Lord.

Lambe of God, that takeſt away the ſins of the world. Heare vs, ô Lord.

Lambe of God, that takeſt away the ſins of the world. Haue mercy vpon vs.

Chriſt heare vs.

Chriſt graciouſly heare vs.

Lett vs pray.

VOuchſafe, ô Almigthy God, that we honouring the memory of thy bleſſed Saints, thou grant vs, by their interceſſion, the deſired abundance of thy mercy.

O God, whoſe property is, alwayes to haue mercy and to ſpare, receiue our petition, that the tender mercy of thy piety may mildly abſolue vs, and all thy

ſeruants, whome the chayne of ſin doth binde.

HEare, we beſeech thee, ô Lord, the prayers of thy ſupplicants, and pardon the ſins of them that confeſſe to thee: that thou being unto vs benigne, maiſt in like manner giue us pardon and peace.

SHew with clemency, ô Lord, thy vnſpeakable mercy vnto vs: that thou both acquit vs of our ſins, and deliuer vs from the paines which for them we deſerue.

O God who by ſin art offended, and by penance art pacified; mercifully looke vpon the prayers of thy people making ſupplication to thee: and turne away the ſcourges of thy anger, which for our ſins we deſerue. Haue mercy on all ſinners, ſweet Ieſu, I beſeech thee; turne their vices into vertues, and make them true obſeruers of thy law; and

louers of thee: bring them to bliſſe in euerlaſting glory. Amen.

Haue mercy alſo on the ſoules in Purgatory, for thy bitter Paſſion's ſake, I beſeech thee, and for thy glorious name Ieſu: O holy Trinity, one true God haue mercy on me.

Your prayer ended, diſpoſe your ſelfe in recollection of mind for bed; and putting off your cloathes, conſider how faſt the tyme is coming on, and is perchaunce much neerer then you immagin, when you ſhall be vncloathed of all but a poore winding-sheet, to be couered with earth, which your bedcloathes couering you doe repreſent: as alſo the enſuing ſleepe doth your death, and your bed the graue, where laying downe your ſelfe, commende both your body and ſoule vnto God, ſaying as did Ieſus Chriſt vpon the Croſſe, to the Eternall Father in theſe ſacred words: Into thy hands, ô Lord, I recommend my ſpirit.

In the name of our Lord Ieſus Chriſt, I laye me downe to reſt: he bleſſe me, defend me, and bring me to life euerlaſting. Amen.

Saue vs, good Lord, wakeing, and keepe us ſleeping, that we may watch with Chriſt, and reſt in peace. Amen.

God the Father bleſſe me; Ieſus Chriſt defende me; the vertue of the Holy Ghoſt illuminate and ſanctify me this night, and euer more. Amen.

O Angel of God, who art my Guardian, keepe me by the ſupernal piety committed to thy charge, and defend me this night from all peril of body and of ſoule. Amen.

And laſtely with a feruent aſpiration to God, conclude ſaying.

O deare Ieſu, the euerlaſting repoſe of thyne elect: when will the happy houre come, that my ſoule may without end receiue her reſt in thy eternal glory!

And hereupon, with an act of the loue of God compoſe your ſelfe to ſleepe.

When awaking in the night.

IF you awake in the night, endeauour to make an eleuation of your hart to God by ſome eiaculatory prayer: as, *O good Ieſu, be to me Ieſus, and ſaue me.* or. *O deare Ieſu, that I may know thee and that I may know my ſelfe!* vpon which words S. Auguſtin was wont to ſpend whole nights in pious contemplation. As alſo did S. Francis in theſe other not vnlike: *O, who art thou, my diuine Lord, and who am I?* or ſay. *O Eternal God, when ſhall I loue thee with my whole hart and ſoule? and if I were at this very inſtant now to dye; am I in the ſtate to obtayne thy gracious mercy?* or the like, and then without any further application of mind, compoſe your ſelfe againe to ſleepe; endeauoring that your laſt interi-

our Act be euer of the loue of God. *I haue placed theſe following holy cogitatiõs, after euening prayer before bed; it being a pious cuſtome amongſt vertuous ſoules, then to reade ſome godly point, wherewith diſpoſing themſelues to repoſe, it may afford pious thoughts to their minde when they can not ſleepe, and giue alſo in the morning a profitable ſubiect, by way of meditation, for ſuch as make vſe of that holy exerciſe; and to all perſons whatſoeuer, frequently, during that day, to make pious ejaculatory eleuations of their hartes vnto God vpon that good ſubiect, both very gratefull to God, and exceeding profitable for the encreaſe of vertue in their ſoules.*

Of the true end of Man.

MAn is made to loue and to ſerue God, and thereby to obtayne his owne Beatitude. Our very hart aſſures vs of this certaine truth, which being made for God, it findes

no true reſt, but only in that its proper center: *thou haſt created us, ô Lord, for thy ſelfe* (ſaith S. Auguſtin) *and our hart is vnquiet vntill it repoſe in thee.* Yea plaine experience makes it manifeſt; for neither could Alexander the great be content with his glorious conqueſt of the world, togeather with all other temporall felicity; nor Salomon with all which his ſoule could either poſſeſſe or deſire for the full content both of his body and mind: all which in the end, he confeſſed to be but vanity and affliction of ſpirit. And Alexander did no leſſe; who weept when he was tould that there were no more worlds for him to conquer; the ſatisfaction of what he had done, gaue him ſo ſmale content.

We being therfore made only for God, let vs be only his, and giue our ſelues entierly to him, performing what according to our end we are made for. For as the ſunne is

made to giue light, the fier to heate, and ſalt to ſeaſon; to which end ſhould they not anſwer, to what purpoſe remayned they in the world, but with the inſipid ſalt to be caſt forth (as ſaith Ieſus Chriſt) upon the dunghill? And ſo likewiſe if we correſpond not to our end, what can we juſtly expect, but our owne deſtruction?

But doſt thou, my ſoule, now act according to the end of thy creation? are all thy actions, directed to the glory of God? ô how farr am I from it! and therefore how fruitleſly doe I employ both my tyme and labour, and what a reproach will it be to me an other day for ſo shamefull a ſin, vnleſſe I doe ſpeedily amend? For, wherefore doe I occupy the ground? who ought much rather, with the barren figtree of the Ghoſpel to be caſt into the fire; vnleſſe I doe ſpeedily amende. *Luke* 13.

The due gratitude which in iuſtice we owe vnto Ieſus Chriſt.

1 Cor. 6 YOu *are not your owne* (ſaith the great Apoſtle) *for you are bought with a deare price*, which was no leſſe then the precious blood of Ieſus Chriſt, by which he ſo mercifully hath redeemed vs from the eternall captiuity of Sathan. And therefore moſt duely, as redeemed ſlaues, we ought both in juſtice and true gratitude to conſecrate with a pure intention to his greater glory all our actions and ſeruice: which not doing we doe robb moſt vnjuſtly Ieſus Chriſt of his right. And this well conſidered: ô what confuſion will it be at our appearing before his dreadfull tribunall, when after 40. 50. or 60. yeares and more, as in proper quality of his redeemed ſlaues, we ſhall not be able to ſhew one day, perhaps, employed faithfully in his ſeruice!

If I giue a dog but an unprofitable bone, he faunes and shewes me loue, yea and renders me much ſeruice: whereas we shew neither loue, nor gratitude to Ieſus Chriſt, who hath giuen vs his life, his infinit merits, ſo many ſeverall great graces, and diuine inſpirations; and finally purchaced Heaven for our Beatitude, and we remayne inſenſible. O horrid ingratitude! the dog will be our shamefull reproach, vnleſſe (touched by example,) we amend.

Our maine great affaire in this World is to ſaue our ſoules.

O Strange and ſtupide folly of man to ſpare no coſt, paines, nor diligence for meere worldly vanity; and to want courage and reſolution to labour for eternall ſaluation, for which leaſt care or induſtry is taken! All loſſe whatſoeuer doth trouble vs, and we are inſenſible of looſing our owne deareſt

ſoule. We finde upon our accompts great expences for our bodily commodities: ſo much for apparel; ſo much for feaſting and curioſity in dyet; ſo much in paſſetime and gaming: ſo much in pleaſure or to preſerue ſome temporall intereſt: ſo much to Phiſitians and Apothecaries for our corporal health: but little or nothing for the ſpiritual health of our infirme and much diſcaſed ſoule; which in ſome manner, and vn-Chriſtian like, might ſeeme leaſt of all to belong to vs; or, as if it were to dye and end as doth the ſoule of a beaſt. O what true brutality is this in vaine, worldly, and voluptuous men, thus to preferre Earth before Heauen, miſery before beatitude, theire corruptible body, before their immortal ſoule, and this vncertaine moment, before an Eternity of bliſſe and neuer ending happineſſe! A ſerious reflection vpon ſo great a folly ſhould giue us warning, that whilſt

it is the acceptible tyme, and the dayes of health, we ought to preuent our eternal miſery.

Of the diuine preſence of God.

WHo is a Chriſtian muſt both beleeue, and religiouſly adore Almighty God as truly preſent and really acting at the very bottome of our ſoule; for in him we both liue, and moone in all we doe: and therfore much greater confuſion, a thouſand tymes, needs muſt it be to vs, that our many and great diſloyalties ſhould lye more open to his diuine view, then were they expoſed vpon a publique ſtage to the eyes of all the kings and people of the world. And yet, ô ſenſleſſe and wretched man, to feare and be ſo much aſhamed to commit in the ſight of a mortall man that, which he moſt impudently feares not to doe in the ſight of God, who immediately in juſt reuenge may command the

the Earth to open, and ſwallow him downe aliue both body and ſoule into the eternall tormenting flames of Hell! which if we deſire to avoyde, let us deepely imprint this Chriſtian verity in our ſoules by a ſerious and frequent reflection of this ouerſeeing diuine preſence of God in all both our actions and thoughts, whereof we are to giue to him an exact accompt, euen to the leaſt idle word: and hereafter receiue an euerlaſting reward, or punishment according to due deſert. Vſe often this holy practiſe whilſt the tyme is afforded you, and feare to offend.

How we ought to diſtruſt our ſelues.

NO enemy is ſo dangerous to damne vs, as our ſelues; and therfore the beſt meanes to auoyde ſin, is to diſtruſt our owne great frailty, and carefully to watch ouer

that bad humour, and vicious propenſion to which we find our corrupt nature moſt inclined to draw vs to offend, which being well obſerued, we ſhall eaſily perceiue that all our ſin and miſery ſprings from that infected fountaine, in following our inordinate humour, and naturall inclination, quite contrary to the internall holy motion of grace; well verifying, that *man's domeſtick enemies are moſt dangerous.*

We ought therefore ſeriouſly to examen what is our predominant and moſt vicious inclination, againſt which we muſt earneſtly craue God's grace to reſiſt, and to ſtand watchfully vpon our guarde to ſuppreſſe, and oppoſe the ſame. But to get a perfect victory ouer this dangerous enemy, we muſt reſolue to oppoſe it by the practiſe of that vertue which is moſt oppoſit thereunto: as who is inclin'd to couetouſneſſe, muſt practiſe the vertue of liberality: if to vaine glory and pride; the

vertue of humility muſt be oppoſed. If to cholere and paſſion, the mildneſſe and meeknesſe of Ieſus Chriſt; and ſoe of all the reſt. Who ſhall practiſe this, will not faile to bee happy.

Againſt Detraction and Calumny.

Prouerb. 24. 9. Rom. 1. 30.

THe holy booke of prou. & S. Paul doe both agree that the detractor is odious both to God and Man; and yet no fault is ſo frequently committed in conuerſation, as is this curſed ſin of back-biting and calumny, which ſends more to Hell (ſaith S. Bernard) then any other vice whatſoeuer: for as the Diuill poſſeſſeth the tongue of the detractor, ſo doth he alſo the eare of him who willingly harkneth thereunto; and of the two who committeth the greater ſin, S. Bernard confeſſeth ingenuouſly he can not eaſily determine.

A good expedient in hearing detraction, to auoyde the danger of offending God, will be to anſwer as did our B. Sauiour to the accuſing Phariſies: *he who amongſt you is free from ſin, let him caſt the firſt ſtone at her.* We muſt alſo abſtaine from ſpeaking of other men's faults in their abſence, nor willingly harken to them who shall doe it; as being a thing from which no good can be likely to proceede, but rather breach of charity, and much harme. Wherefore if any shall preſſe you to giue eare to them in any ſuch back-biting diſcourſe; imitate the excellent practiſe of a holy ſeruant of God, who uſed to deſire them who made any ſuch diſcourſe; that they much rather would tell him of ſome fault of his owne; (whereof he had many) for thereby (ſaid he) you will doe me great charity, for which I will both hartely thanke you, and alſo endeuour to amend.

Thinke well vpon this holy practiſe, for it is of great importance to auoyd much ſin, to practice true charity towards our neigbour, and finally to procure peace and happy quiet to our owne minde thereby.

Of flying the occaſion of ſin.

Eccleſ. 3. 17. *WHo loues danger ſhall perish therein* (ſaith the wiſe man) and who is moſt carefull to shun the occaſion, he doubtleſſe will leaſt offende: for as who ſtops the fountaine, will certainly dry vp the brooke: ſo likewiſe who flyes the occaſion, will preſerue himſelfe from ſin. For as taking away the cauſe, one will hinder the effect; ſo in the combat with vice, no way is ſo ſecure to gaine the victory, as by flight. The holy Ghoſt aſſures vs, that as we cannot touch pitch without being defiled; ſo is it alſo as difficult to ſtay voluntarily in the occaſion of ſin, without a defiled

Eccli. 13.

conſcience. The common prouerb ſaith very well : that the occaſion makes the thiefe ;which is but too truly verifi'd,in making a drunkard, a detractor, a luxurious man, and the like. And who but reflecteth vpon his moſt offending God, will finde that his neglect of auoyding the occaſion, was ſtill the cheifeſt cauſe of his ſin. Salomon, Dauid, and Sampſon did all greatly offend by expoſing themſelues to the occaſion : let vs take good warning by them, who are ſo much inferiour to their perfections.

To auoyde therefore ſin, we muſt beware of all ill company; for they ſerue but as alluring baites to draw ſoules to offende. We muſt greatly miſtruſt our owne frailty, and place our whole confidence in God, craiuing humbly his celeſtial grace to ſtrengthen vs againſt all the dangerous temptations of our three mortall ennemies, the world, the flesh, and the diuill.

The ſmall number of the Elect.

THis truth exceedingly terrible, is grounded vpon the words of Ieſus Chriſt ſaying, *that the gate is*
Math.7 *wide, and the way broad which leadeth to death, and many walke therein; but the gate vnto life is narrow,*
Math. 20. *and few doe find it. Many are cal'd but few are choſen*, God himſelfe hath ſaid it, and therefore it muſt be true.

The figures of this diuine truth, doe well confirme it; and by the holy Fathers they are ſoe expounded. As that infinit number perishing in the deluge; eight perſons only eſcaping it in Noe's Arke. And ſecondly of eighteene hundred thouſand Iſraelits who went out of Egypt, two only of them liued to goe into the land of promiſe. Theſe are eſteemed by the holy Fathers true figures to repreſent to us the ſmall number of the Elect, which ought not to ſeeme incredible, conſidering

ſidering the ſmall number of Chriſtians in compariſon of all the reſt. And ſecondly amongſt the Chriſtians how few are truly vertuous, or loue God as they ought, or liue according to their calling.

This well conſidered, how ought we to tremble, leaſt owr vnhappy lott ſhould be, to be excluded out of this bleſſed little compagnie of the Elect. Which to preuent by S. Paul's aduiſe, lett vs *worke in feare and trembling our ſaluation.* O what would not a damned ſoule now wish to haue done whereby to haue eſcaped thoſe eternall flames! Let vs doe now what at the houre of our death we should vndoubtedly wish to haue done: and according to S. Peter, lett vs imploy all our ſollicitude and labour to ſecure our ſaluation by good worke. Let vs frequently renew the promiſe and proteſtation which we made in Baptiſme, to renounce the diuell and all his workes, the pompes and vanities of the world,

Phill. 2. 12.

2. Pet. 1.

to follow our Christian maxims, and to imitate the holy vertues of Iesus Christ.

Who suffer persecution for justice sake, are beatifi'd by Iesus Christ himselfe.

THe souldier seekes no priuiledge aboue his Prince or General, nor is the seruant more then his Maister. Now our diuine Redeemer hauing led vs the way through all manner of persecution, why should we, despicable wormes and criminal offenders, be troubled or refuse cheerefully to follow him through combates of suffering, and persecutiõ so incomparably easier in comparison of what this great Lord of glory and innocent lambe of God hath suffered for our sakes! for are our persecutors more cruel, barbarous, or inhumane then were his? haue they so greatly injured, mocked, scorned or affronted vs, as they did him? haue

they ſpitt or ſtruck on our faces, as they did on his? haue they by falſe calumny taken away our honour, and ſought our death and deſtruction, as they did his? Oh no, not ſuch outrageous injuries haue been offered vs, and therefore it would be moſt vnworthey for a member of ſo ſuffering a head to be ſo very nice and delicate, or much troubled at ſmale and little injuries.

Finally, what other perſwaſion need we, to ſuffer with all cheerefulneſſe, then is the very concluſion of this Beatitude in theſe words: *exult yee and reioice, becauſe your reward is very copious in Heauen*: this reward being the beatifical viſion of God for all Eternity. Math. 5

To what multitude of miſeries Man's life is ſubject.

MAn's life though but short and very vncertaine, yet is replenish't with a multitude of mi-

ſeries as well of body as of ſoule: the wiſe man calls it a *heauy yoake impoſed vpon the children of Adam, from the day of their birth till the day of their death and buriall.* Ecc. 40 1. Theſe miſeries now being ſo very great, may wel make our life ſeeme long to vs, though but short in it ſelfe, by reaſon of the ſad and tedious accidents, to which our fraile nature is ſo ſubject; by feare, by payne, by griefe, by neceſſity and want: for the preuenting whereof what paines and induſtry doe not poore men vſe in croſſing the dangerous ſeas, vndertakeing long painfull journies, enduring great diſtempers of oppoſite clymats, and the like? And hauing at laſt quite ſpent, tyred, and worne out themſelues, how properly may that their great toyle and induſtry be compared to the ſpinning of a poore ſpiders webb, conſuming their whole life and labour, as doth that little creature, by drawing out the

ſubſtance of her very bowels to weaue her little nett to catch ſome contemptible fly. Which liuelily repreſents meere worldly men, whoſe thoughts and induſtry, both day and night are to contriue the obtayning wealth, honour, or ſome ſmall ſenſuall pleaſure; which by a right vnderſtanding and vertuous ſoule ought to be eſteemed as vnworthey the occupation of her life and whole induſtry, as is the catching of a ſilly fly.

The premiſſes well conſidered, we muſt adore the great goodneſſe of God, who therefore hath mixed theſe many miſeries with this preſent life; thereby to compell vs to hate it; and to drawe vs to aſpire to life euerlaſting, which is ſo free from all theſe afflicting miſeries. For if being thus, euen ouerwhelmed with ſo many daily ſufferings, we are yet notwithſtanding, ſo vnwilling to depart from this wretched world; what then would be-

come of vs if we enioyed all here at great eaſe, and to our harts full content.

L. Confeſſ. 10. ch. 28.

S. Auguſtin proues man's life to be a continual miſery, becauſe in aduerſity (ſaith he) we deſire proſperity; and in proſperity, we feare aduerſity: nor are we euer quiet or free from the one of theſe tormenting paſſions; either of deſire of what we want, or of feare to looſe the proſperity which we enjoy.

Woe be therfore (ſaith he) to the proſperity of his life, for the feare wherein we are of aduerſity; and for that our joy may be quickly at an end: and woe be to the aduerſity of this life, through the deſire which we haue of proſperity; and becauſe aduerſity is of it ſelfe a thing hard to be endured. Is not therefore the life of Man vpon Earth à meere temptation (ſaith S. Auguſtin) without any kinde of intermiſſion, and voyde of all true happineſſe or content?

Reflections vpon the dreadfull word of Eternity.

ONE good conſideration of Eternity makes all temporal felicity but contemptible; (ſaith S. Greg.) yea that very thought of Eternity giues alſo courage to beare patiently all perſecution, and the afflictions of this miſerable life: and will make vs ſay with S. Auguſtin: Here cutt, here burne, here doe not ſpare me, Lord, ſo that thou ſpare me but Eternaly. A ſerious reflection vpon Eternity is a ſouueraine remedy againſt all ſin: for who would preſume to offend God, if he wel conſidered that by his ſin he forfeits an Eternity of all beatitude, and engageth himſelfe to the endleſſe torments of Hel!

A good reflection vpon Eternity is capable to make us to admire, to adore, and loue God's mercy, as alſo to dread his juſtice. His mercy; in rewarding ſo little ſeruice done

him in this world with euerlaſting recompence in the other: and his juſtice in that for one mortal ſin, committed by thought, or deed, to punish eternally in hell. O that this wholſome thought of Eternity could take ſo deepe a roote in our ſoules, as neuer to be plucked from our thonghts! For what is Eternity, but the meaſure of a preſent and perpetuall during without end. Imagin a thouſand millions of yeares; yea as many millions of yeares, as there haue been moments from the beginning of the world, and shal be till the end thereof: and then you may truly ſay how all that is nothing in compariſon of Eternity, which is to dure ſo long as God is God, and ſo long shall the Juſt be bleſt with glory in Paradiſe; and the wicked remayne no leſſe in the tormenting flames of hell, alwayes, for euer, for Eternity; and this for their foolish choyce, here to enjoy but one vncer-

taine moment of vaine and deluding pleaſure.

O Eternity, Eternity, how is it poſſible that thou ſhouldſt be no more conſidered by men! He doubtleſſe needs muſt want both faith and all true judgment who doth not tremble at the ſerious true reflection vpon Eternity. Whereupon to make good profit by this wholſome thought of Eternity; conſider by an act of faith this certaine truth; that you are to be either happy or moſt miſerable for all Eternity; and that the laſt moment of your life is to determine this great affaire: and therefore when you finde your ſelfe ſolicited to any ſin, deteſt that motion which for a moment of falſe content doth intice you moſt trayterouſly vnto endleſſe miſery.

Which to auoyde reſolue with a courageous reſolution to ſuffer both perſecution and all affliction whatſoeuer, much rather then to hazard the torments of Hell for all Eter-

nity. Fly ſin with great horrour, much more then death it ſelfe, and from the occaſions thereof, as the moſt dangerous ſerpent: it being that only which can deſtroy you eternally. In fine he muſt either want faith, or be a foole who is not toucht, nor drawes profit by this wholſome thought of Eternity: for can we judge him leſſe then frantick, and quite out of his witts, who will venture by committing one mortall ſin to expoſe himſelfe to damnation for all Eternity?

IHS

OF THE HOLY ORNAMENTS AND CEREMONIES WHICH THE CHVRCH VSETH AT MASSE.

Here followeth a brief ſignification of the prieſtly ornaments at Maſſe: as alſo a ſhort declaration of the Ceremonies and holy Myſteries of that diuine Sacrifice, for the comfort and inſtruction of the Church, thereby to renew in our minds a greatefull memory of thoſe ſeueral dolorous paſſages of the bitter Paſſion of our Diuine Redeemer, who did ſuffer ſo much in ſatisfaction of his Eternall Father's iuſtice for our ſins.

AND now as for theſe Ceremonies, ordayned for the

more ſolemne celebrating the holy ſacrifice of the Maſſe; whereby the people's deuotion is much encreaſed, God is more glorifi'd, and our ſoules are inſtructed and drawne vnto his loue; it muſt needs be great impiety, proceeding chiefly from ignorance, in ſuch as doe ſo irreligiouſly diſpiſe thoſe holy Ceremonies, inſpired by the holy Ghoſt vnto his beloued ſpouſe the Catholick Church, for the increace of deuotion, and greater Majeſty in God's diuine ſeruice and worship.

Yet here it is to be obſerued, that we doe not place any true perfection in theſe holy Ceremonies, but only vſe them as meanes whereby we are induced to true perfection of the loue of God: a Ceremonie being only an outward religious act, no further piouſly laudable, then it is exercis'd for God's honour and glory by its pious ſignification. And

like as we know that chaſtity and pouerty are not true perfectiõ themſelues; becauſe they may, and alſo often tymes doe happen to be without it: yet none can deny them to be good meanes to obtayne contempt of the world, and loue of God wherein only true perfection doth conſiſt. And as the children of Iſrael by behoulding the ſtones which their Fathers had brought with them when they paſſed dryfoot ouer the red ſea, were put in mind of God's great miracles in their protection, and were alſo mooued by that meanes greatly to loue and honour God for it: ſo likewiſe holy Ceremonies put vs in mind of their pious ſignifications; and are a like ſauoury ſauce, which giueth a pleaſing relish to the meate, althongh of it ſelfe it be but of little ſubſtance: Or as the leaues, and barke, which although they beare no fruit, yet are both ornaments, and a needfull defence to preſerue

the pleaſing fruit: or the poles in the vineyard, which beare no grapes, yet ſuſtayne and preſerue the ſame. So likewiſe, although the Ceremonies of the holly Church be neither the ſubſtance, nor perfection of Religion, yet they preſerue, and doe alſo begett, and ſtirr up in vs the reuerence and gratefull memory of the holy myſteries of our faith, and are an excellent, and needfull ornament to Religion. Yea S. Aug. againſt Fauſtus the Manichean heretick. li. 19. ſaith, that without externall Ceremonies it is impoſſible to preſerue Religion.

This ſuppoſed, which (I hope) you will find truly verifi'd by what doth follow: that now which in the next place I am to recommend to you, is, that you hauing payed due honour and homage to God by your morning prayer; will then apply your ſelfe to ſuch employments as the obligation of your preſent calling and condition may require of

you. But if afterward good leasure and oportunity permit you to assist at the diuine sacrifice of the Masse, omitt not to be present at that supreame act of our Christian religion; whereby we giue to God the higheſt honour of sacrifice, which is proper to him alone: there being offered to him that moſt acceptable Hoſt of the lawe of Grace, which is the sacred body and blood of Iesus Christ, that moſt pure and immaculate lambe of God, which though but once only offered in a visible and bloody manner for vs vpon the Crosse, as a sacrifice of Redemption for all the sins of the world; yet that very self same sacred Hoſt and victime, now daily is offered vpon the holy Altar by the hands of the Priest in an vnbloody and inuisible forme; not as a new price or payment for our sins; that being here only applyed in the Masse, which was already payed vpon the Crosse: like as it is also applyed vnto our

ſoules, both by Faith, by Baptiſme, and the other Sacraments: and therefore is here in the Maſſe but only as the reall true ſacrifice of Application of the very ſelfe ſame victime, not in a bloody and viſible manner, but in an vnbloodly and inuiſible, vnder the ſacramentall formes of bread and wyne.

And how auayleable now it is to all who deuoutly aſſiſt at this holy ſacrifice; much, and with great authority might here be ſaid; but my deſigne ayming at brevity, I will content my ſelfe with ſome few authorities, to shew the fruit, and great bleſſings which God conferrs by this holy ſacrifice of the Maſſe. Venerable Bede (our renowned countryman) ſaith that *the Prieſt who without iuſt cauſe omits to ſay Maſſe, he (on his part) depriues the holy Trinity, both of due praiſe and glory: the Angels, of ioy: the Sinners, of pardon; the Iuſt, of much ayde and grace; the Soules in purga-*

tory, of refreshment; the holy Church, of the ſpirituall benefits of Ieſus Chriſt; and himſelfe, of ſpeciall cure and remedy. Bede de vener. Sacram. And are not theſe truly happy fruits of this moſt holy ſacrifice?

The deuout Tho. de Kempis in imit. Chr. c. 7. l. 4. tells vs, *that there is no oblation more worthey, no ſatisfaction greater for the waſhing away of ſin, then to offer vp our ſelues to God purely with the oblation of the body and blood of Ieſus Chriſt in the Maſſe, and holy Communion.* The ſame Tho. de Kemp. l. 4. c. 5. *When the prieſt celebrates; he honours God, he reioyceth the Angels, he edifies the Church, he obtaynes grace for the liuing, repoſe for the dead, and he replenisheth his owne ſoule with all ſort of true and beſt treaſure.*

S. Monica did ſo highly eſteeme the precious fruit to be receiued by the benefit of the holy Maſſe; as at the point of her death, shee deſi-

red nothing of her ſonne S. Auguſtin, and of her brother, but only that they would remember to pray at the holy Altar for her ſoule. Of which S. Auguſtin was not neglectfull; as in his Confeſ. it well appeareth. li. 9. c. 13. *Inſpire, ô Lord, inſpire my brethren, thy faithfull ſeruants, I beſeech thee, who this ſhall reade; that they remember thy ſeruant Monica at the holy Altar, and her husband.*

I will conclude, as I began, with venerable Bede. li. 4. *hiſt. Ang.* c. 22. and *Barron.* to. 8. *Annal.* an. 679. who tell of a certain English Courtier of King Elbin; who after the loſſe of a great battaile, was taken priſoner, but eſteemed by his friend's to haue bin kil'd: and therefore vpon certaine dayes, his brother, (who was a Prieſt) ſaying Maſſe for his ſoule, it happened that thoſe dayes, and at the ſame tyme as his brother ſaid Maſſe for him; his fetters, (though neuer ſo

ſecurely lockt and faſtned) did euer at that very tyme fall looſe from him: as afterwards it was truly verifi'd; by himſelf he being deliuered from his captiuity recompting to his friends what had hapned to him, during his impriſonment ſo conſtantly vpon ſuch certaine dayes, and houres; which vpon iuſt computation, was prooued to haue happened at the ſelfſame tyme as his brother was accuſtomed to ſay Maſſe for his ſoule. *By which it well appeares* (ſaith venerable Bede) *what force and efficacy this diuine and healthfull ſacrifice hath to redeeme vs from the bonds of our infirmities; as alſo much more our ſoules from the ſpirituall bonds of ſin.*

And what great maruail is it, that this diuine ſacrifice should haue ſo great force and efficacy, it being the very ſame oblation, and efficacious application of that bloody ſacrifice, which Ieſus Chriſt did offer for our Redemption vpon the Croſ-

ſe; whereof the holy Maſſe doth daily renew in vs the memory, and alſo ſtirr vp our due gratitude for the ſame, as our Lord and Sauiour doth commande. Luke 22. *doe yee this in memory of me.* Which words the holy Church doth ſo rightly interpret as shee hath ordayned the holy ornaments for the Maſſe, as alſo all the ceremonies and actions thereunto belonging, in ſuch ſort, as who with deuout attention, shall but aſſiſt thereat, will be forced to confeſſe, and will plainly ſee that this holy ſacrifice is a moſt true and liuely repreſentation of the life and dolorous death of our moſt merciſull Redeemer: as it will alſo be made cleerely manifeſt to any that reade but our Catholicke Authors, who explicate the primitiue inſtitution of all thoſe holy ornaments, and Ceremonies of the Maſſe.

Of the holy Altar and what it doth signify.

Of the Altar and what it signifies.

TO begin with the holy Altar, whereon the victime for the sacrifice of Redemption of all the world is offered: it signifies Mount Caluary, whereon Iesus Christ the onely sonne of God, and second person of the holy Trinity, our only Sauiour, was crucifi'd vpon a reproachfull Crosse. Which very word of *Altar* we also finde to haue relation vnto sacrifice, which must necessarily also be offered to God in that Church where his true faith is profess'd. And therefore this name of *Altar* is mentioned by S. Paul. Hebr. 13. 10. *we haue an Altar whereof they haue not power to eate, who serue the Tabernacle.* And 1. Cor. 9. 13. and S. Math. 5. 24. All which is a warrant aboundantly sufficient for vs to vse this name of *Altar*. Which also represents the table whereon our diuine Redeemer

did celebrate the laſt ſupper with his Diſciples the night before his bitter death and paſſion.

Of the Altar cloathes.

The linning for the altar, or the Altar-cloathes, are to bee very pure and white; they repreſenting the purity of our bleſſed Sauiour's humanity free from all ſtayne of ſin, or diſordered paſſion. That linning is alſo to be bleſt; to ſignify the great ſanctity of Ieſus Chriſt his life; which we muſt endeauour, the beſt we can, to imitate.

Of the lighted cadles vpon the Altar.

The lighted candles vpon the Altar, admonish vs, according to S. Luke, to be ready, in imitation of the wiſe Virgins, with the oyle of good workes in our lampes of true faith, and to expect at the pronouncing thoſe ſacred and operatiue words of conſecration, the reall and true ſubſtantiall preſence of that our diuine and heauenly ſpouſe; who requires the light of our good workes ſo to

Math. 5 16

shine before men, as thereby they may be mooued to glorify the

Father who is in Heauen.

The two candels, ſignify the two teſtaments of holy ſcripture ; the old and new. They alſo ſignify the light of faith, reuealed to the Jew, and Gentill. And they aduertiſe us of the great ſplendor, both of faith, of good life, and workes, required in the celebrating of ſo high and dreadfull a miſtery.

Of the Croſſe and Crucifix.

The Croſſe or Crucifix is the principall ornament vpon the Altar, which ought neuer to be wanting at the celebration of the Maſſe. It betokens our B. Redemer's victory ouer death, and is placed at the midſt of the Altar, moſt in view ; to repreſent to our minde the death and paſſion of Jeſus Chriſt, which is there chiefly to be conſidered, and piouſly meditated in that holy ſacrifice.

Of the Chalice.

The Chalice doth repreſent the cup wherein our B. ſauiour did conſecrate his moſt precious blood Math. 26, And it puts vs in minde

of his ſacred paſſion; our B. ſauiour himſelfe ſo calling it: *the Chalice of his paſſion.*

Of the Patten. The Patten ſerueth for the vſe of the conſecrated body of our Lord; as the Chalice doth for his moſt precious blood. And as it doth couer the topp of the Chalice, it repreſents the ſtone which was rouled againſt the dore of the holy ſepulcher. Mark 15.

Of the Corporall. The white linnen corporall, vpon which is conſecrated the moſt precious body and blood of our Lord Jeſus Chriſt, doth repreſent to us that white and pure ſyndon wherein Joſeph of Aremathia inuolued his moſt ſacred corps before it was buried. The cleane and bright purity whereof, doth aptly admonish all ſuch, as by the holy communion receiue and harbour within their breaſts this ſacred, and moſt precious body of Jeſus Chriſt, to be chaſt and cleane, both of body and ſoule, and endued with true purity of intention.

The

The Vaile doth couer both Patten and Chalice all round about: and it repreſents to vs the handkercher wherewith our Sauiour's moſt diuine head was couered when he was lay'd in the ſepulcher: whereof mention is made Iohn. 20. S. Peter hauing diſcouered it in the ſepulcher: *and he there beheld the linnen, lying a part, and the handkercher which had been wrapped about his head.* Of the vaile.

Of the ſeuerall colours which the Church vſeth for her ornaments; and the meaning of them.

THe Prophet Ezechiel in his 6. chap. ſpeaking of the ſplendor of the Church, ſeemes to place a great part of her glory in the various coulours of her beautifull robes. Which variety of myſticall colours, symbolyzing with the ſeuerall vertues of the glorious Saints, doth greatly adorne and beautify this

holy ſpouſe; and is to vs a motiue, and great encouragement to imitate thoſe holy vertues, which by theſe various colours vſed in the Church, are ſo fitly propoſed to our view.

Nor was it without great reaſon that God in the old law appointed thoſe 4. different colours for the Prieſts, and Churches ornaments, which were: the colour *biſſynus*, that is, a yellow colour like to that of raw ſilke. The ſecond was *purpureus*; the purple colour. The third was *hyacinthinus*; that is, a violet red blew, or violet purple. The fourth was *coccineus*; that is a ſcarlet or crimſon colour. And as theſe different colours had their ſeueral myſticall meanings for the peoples inſtruction; ſo I doubt not but the impartiall reader will confeſſe, no leſſe to be contayned in the meaning of theſe colours which the Church, inſpired by the Holy Ghoſt, hath appointed to be vſed

in the law of Grace, for the ornaments of Christ's holy Church, and for the Priest's vestmens belonging to the same: as by this briefe declaration it wil appeare.

What the white colour vsed by the church meaneth.

The white colour is vsed vpon the feasts of Angels, Confessors, and Virgins. To represent to vs the imitation of their holy chastity and saintly purity. As also vpon the solemne feasts of the Natiuity of our Lord and Sauiour, vpon the Resurrection, Ascension, Corpus-Christi, and other the chiefest feasts of the greatest mysteries of our Faith; which are to be celebrated in the white colour of symbolyzing joy: as testifies our Sauiour's glorious splendor at his Transfiguration: the two Angels in white, who denounced his Resurrection: and the joyfull white of his Saints in Heauen *Apoc.* 3. 4. *and Apoc.* ca. 4. v. 4.

What is signifi'd by the red colour.

Red is the scarlet dye of our B. Sauiour's passion, and is the proper

colour for the Churches ornaments vpon the feasts of the holy Crosse: of the Apostles, and blessed Martyrs; to shew that their glorious passage from this valley of misery to eternall joy, was through the red sea of many tribulations, and that their glory was purchased with the price of their owne deare blood. *They dyed their robes in the blood of the lambe. Apoc.* 7.

What is signifi'd by the green colour

The green colour is vsed in the Church, from the octaue of the Epiphanie, till Septuagesima: and from the octaue of Pentecost, til Aduent excluſiuely: contayning the greatest part of the whole yeare and is to be industriously employed for our pourchasing Heauen, which is to be got by vigorous force, well represented by this colour, the hieroglifick of youth; and consequently betokening this courageous and vigorous strength in vertuous exercises, whereby that celestiall Citty is to be conquered.

The violet colour, is a kind of blew, and reſembleth the colour of the ſky of Heauen; which we muſt know to be faſt shutt againſt all ſinners, who by their true repentance ſhall not amende. And therefore this colour is vſed in the Church, all Lent and Aduent, the proper tymes allotted for the practiſe of the worthy fruits of holy penance, and ſatisfaction for our ſins; the only vnhappy barr of the gate of Heaven againſt our ſoules. What the violet colour meaneth.

Black is the mourning ſtandart of the Church, diſplayed vpon her Altars and other ornaments in the mournfull tymes wherein we celebrate the death and paſſion of our louing Lord and diuine Redeemer Ieſus Chriſt. It is vſed alſo at the office of the dead; thereby to teſtify as well a ciuill reſpect from nature for the preſent ſeparation from our freinds; as ſtirr alſo up, and mooue in vs thereby a true compaſ- What the black colour meaneth.

ſion of their ſoules temporal great paine in Purgatory, for whoſe ſpeedy reliefe we ought moſt hartely to pray.

Hauing briefly here ſpoke of the quality, and colours of the chiefe ornaments belonging to the Altar; I will with like breuity treate alſo about the veſtments, and attyre belonging to the Prieſt for celebration of the holy ſacrifice of the Maſſe, that high function, and ſupremeſt diuine homage which can be done to God by any creature.

And therefore thoſe ornaments, if not very rich, at leaſt ought to be comely and very decent, as well in regard of that great reuerence which is moſt due to thoſe ſacred myſteries; as alſo that thoſe diuine actions ſhould be had in greater veneration; and thereby more mouingly repreſent to vs Chriſt's bitter death and paſſion; as I ſhall here declare by the meaning of thoſe ſeueral ornaments: obſeruing firſt the great antiquity and vſe of thoſe

holy ornaments; which well appeares in England by that of S. Gregory the great, who aboue a thousand yeares agoe did ſend into our Country, veſſals for the Altar, Reliques, Bookes, and Ornaments for the Prieſts and Clarkes; as both S. Bede and moſt hiſtorians doe declare.

The meaning of the ſeuerall ornaments which the Prieſt doth weare in celebrating the holy Maſſe.

What the amice; that firſt ornamẽt the Prieſt puts on when he goeth to celebrate, doth meane.

THE Amice which the Prieſt putteth ouer his head, doth ſignify the humanity of our Lord Ieſus Chriſt, vnder which lay hid and couered his moſt ſacred Diuinity. 2. It ſignifies the linnen napking wherewith this our Mercifull Redeemer was blind-foulded, and after ſtruck vpon the face by thoſe ſacrilegious Iewes, then ſaying to him: *Prophecy to vs, Chriſt, who is he* Math. 26.

that ſtruck thee? By which outrageous injury ſuffered for our ſakes he purchaced grace enabling vs to behould him face to face in eternall glory.

In putting it on, he ſaith; *put on, ô Lord, the helmet of ſaluation vpon my head, that I may ouercome all diabolicall temptations. Amen.*

Of the Albe. The Albe, or long white garment, doth ſignify the robe of innocency giuen vs in the Sacrament of Baptiſme: it repreſents alſo the white garment which Herod put vpon our Sauiour, reputing him as an Ideot, Luke 23 when with mockery and deriſion he ſent him back to Pilate.

The Prieſt putting it on, ſaith: *Make me white, ô Lord, and cleanſe my hart; that being whitened in the blood of the lambe, I may enioy eternall gladneſſe. Amen.*

Of the Girdle. The girdle which the Prieſt puts about him, doth ſignify the corde wherewith our Sauiour was bound

to the pillar, when the cruell ſouldiers ſcourged him. The two ends of the girdle turned vp; the one on the right ſide, and the other on the left, doe ſignify the two meanes to conſerue our chaſtity: which are faſting and prayer, whereby we ſubdue the flesh, and ſtrengthen the ſpirit. The Prieſt when he putteth the girdle about him, ſaith: *Gird me, ô Lord, with the girdle of purity, and quench in my loynes the humour of luſt, that there may remayne in me the vertue of Continency and Chaſtity. Amen.*

Of the Maniple.

The Maniple repreſents to vs the cordes which bound our Sauiour's hãds and armes when he was dragg'd from place to place, and from one Iudge to an other. It is put on the left arme (which is neareſt to the hart) to declare with what loue and affection he endured all thoſe outrageous injuries to expiate our ſins.

When the Prieſt putteth the Ma-

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niple vpon his arme, he ſaith *Vouchſafe me, Lord, ſo to beare the Maniple of weeping and ſorrow, that I may receiue the reward of my labour with exultation. Amen.*

Which prayer alſo alludes to the ancient deuouter tymes, which vſed this maniple as a linning cloath or handkercher to wype their teares, which their feruent piety made often to runn in abundance from their eyes.

Of the Stole.

The Stole, which the Prieſt putteth about his neck, doth ſignify the yoke of obedience, euen vnto death vpon the Croſſe; whereunto our Lord Ieſus ſubmitted himſelfe for our redemption. The Prieſt kiſſeth the Croſſe which is vpon the midle of it, when he putteth it on; to shew his cheerefull willingneſſe to beare the sweet yoke of Chriſt's Croſſe, with all patience in tribulation. He putteth the two ends of it ouerthwart his breaſt in forme of a Croſſe, repreſenting

(ſaith S. Bonauenture) the Paſſion of Ieſus Chriſt, which the Prieſt ought to haue moſt ſeriouſly fixed in his hart.

The Stole alſo doth properly ſignify that long rope about our Sauiour's neck whereby thoſe barbarous executioners dragged him charged vith the heauy Croſſe vpon his neck and bloody shoulders. The two Croſſes at the ends of the Stole hanging on either ſide of the Prieſt, doe ſignify the Croſſes whereon the two theeues were crucifi'd by him, one on the right hand, and the other on the left; and the Croſſe in the middle repreſents that whereon himſelfe was crucifi'd in the middle betwixt them both.

The Prieſt in putting on the ſtole ſaith: *Render me, ô Lord, the ſtole of immortality, which I haue loſt by the preuarication of my firſt parents, that though I approach vnworthily to thy holy myſteries, yet may I deſerue ioyes euerlaſting. Amen.*

Of the Veſtment. The Veſtment, repreſents that purple garment wherewith the Iewes did cloath our Lord and Sauiour, after that his moſt tender body was all in gory blood with thoſe cruel ſtripes: and in ſcornfull mockery expoſed him to the peoples view, with a reede in his hand, and a crowne of thornes on his head, ſaying: *Ecce homo. Behold the Man.*

Jo. 19.

This Veſtment conſiſts of two parts; which ſignifie the two-fould charity; the one towards God (which is the larger) the other towards our neighbour; we being commanded to loue God aboue all things, and our neighbour as our ſelues. The great Croſſe vpon the back of the veſtment, is to put vs in minde of our diuine Redemer as he went fourth of Hieruſalem carrying his heauy Croſſe vpon his wounded ſhoulders. Finally, the Prieſt when he puts on the veſtment ſaith: *Lord, who aſſureſt vs that thy yoake is ſweet, and thy bur-*

Deut. 6

then light, vouchsafe that I may so weare this, that thereby I may obtayne thy holy grace. Amen.

The Priest comming fourth to the sacrifice thus attyred with these holy ornaments, doth represent our blessed Sauiour led fourth through the streets of Hierusalem to his bitter death and passion. And by the Altar is signifi'd mount Caluary, vpon which he was crucifi'd for our Redemption. What the Priest thus attyred doth represent to vs.

And it is worthy to be here noted, that who mock and scorne both at these (these) holy ornaments, as likewise at the Priest for wearing them, doe rightly resemble the spitefull Iewes, who most blasphemously mocked and scorned our Sauiour Iesus Christ himselfe in the purple robe and thorny crowne which they had put vpon him for that end.

The Clark carrying the booke before the Priest, doth represent the Angel Gabriel who brought the good tydings of our Sauiour be- What is represented by

the clark carrying the booke before the Prieſt.

coming incarnate for our Saluation; which is a high office, and ought to be vſed by the clark with all deuout piety and reuerence. And would but Chriſtians conſider the honour and great ſpirituall gaines which are to be gott by thoſe who haue the happineſſe to ſerue their ſouueraine Lord with due and reuerent deuotion in that neere approaching office; they would not permit, nor make it (as they doe) their lakies employment; nor would they ſuffer their ſeruant to depriue them of that honour, whereof the greateſt mortall Prince is farr vnworthy.

Where fore the miſſal is layed firſt on the right ſide of the Altar: and

The Clark carrieth the booke to the right end of the Altar, where he layeth it downe shutt, to be opened afterwards by the Prieſt himſelfe. Hereby to ſignify to vs how the holy Ghoſpel, was firſt manifeſted to the Iewes, as is teſtifi'd Act. 13. *To you it behooued vs firſt to ſpeake the word of God.* The booke is

shutt to shew that all things were closed vnder darke shadowes and figures vntill the coming of Iesus Christ, who reuealed the mysteries of our holy faith to the Apostles. And so ought the Priest to preach, to teach, and to lay open the word of God and the holy scripture to the people; as his there laying open the booke doth signify. wherefore shutt.

The Priest in this sort adorned, and accompanied with the Clark to assist him, hauing placed the Chalice vpon the Altar, and opened the booke, descends to the lowest stepp: where in imitation of the humble Publicã, he profoundly boweth himselfe to the Crucifix, saying (at least in his hart) *God be mercifull to me a sinner.* Luc. 18. And then with all feruent deuotion and true reuerence he beginneth the most holy sacrifice of the Masse, in which Iesus Christ, true God and Man, is really offered; the memory of his Death and Passion is renewed; his sacred

merits are thereby applyed in remiſſion of our ſins; our ſoules are replenished with many heauenly benedictions; and therein is giuen vnto vs the happy pledge of future and eternall glory.

And the faithfull Chriſtian aſſiſting deuoutly at this holy ſacrifice, doth offer together with the Prieſt the ſelf ſame victime in expiation for his ſins, which was offered vpon the croſſe for the Redemption of all the world, it being the ſelf ſame price and ſatisfaction of Application vpon the Altar, as it was of Redemption vpon the Croſſe. And it is that cleane and pure ſacrifice foretould and promis'd alſo by the Prophet Malachy to be continually, and in all places offered in his name.

Mala-ch. c.1.

All which ſeriouſly conſidered, oh! with what affection, reuerence, purity, and deuotion ought we to aſſiſt at this divine ſacrifice: ſoe venerable vnto Angels, as may

greatly confound our impiety and little true reſpect we beare to thoſe dreadfull myſteries: at which, oh! how vſually doe careleſſe Chriſtians (to their great reproach) aſſiſt with leſſe reſpect and reuerence, then they durſt appeare in a Princes chamber.

A reflection to be vſed when going to the Church to aſsiſt at this holy ſacrifice.

IT being now the tyme to heare Maſſe; repreſent to yonr ſelfe that you are called to accompany the B. Virgin, S. Iohn Euangeliſt, and holy Magdalen to mount Caluary, there to aſſiſt at that dreadfull ſacrifice, which this doth ſo truly repreſent; and that togeather with the Prieſt you now are going to offer it vpon the Altar, to the Eternall Father for the whole Cath. Church: as alſo for your owne neceſſities, and for all others, both liuing and

dead, for whome you are bound to pray.

The Prieſt aſcending vp to the Altar with that great Croſſe vpon the back of the veſtment, may renew in vs a liuely memory of that heauie Croſſe which Ieſus Chriſt did beare vpon his wounded ſhoulders to mount Caluary; there to pay that deare and painfull ranſome for our ſins. And the crowne or tonſure of the Prieſt, may repreſent to vs that crowne of sharp thornes which was beaten vpon our Sauiour's head. Admire here his infinit loue and mercy to vngratefull Man.

The exteriour and interiour diſpoſition required to aſsiſt at the holy ſacrifice of the Maſſe.

THe Prieſt now approaching to the Altar; we muſt procure a right interiour diſpoſition, by ſtirring vp in our harts an actuall ſor-

row and contrition for our ſins, and renouncing all affection to them; thereby to purify our ſoules from that ſoule blemish, which might render our deuotion vnpleaſing to God.

2. We ought there to behaue our ſelues with all exteriour reuerence, and very carefully to auoyde all needleſſe words and lookes; ſtill keeping the eyes of our ſoule firmely fixed vpon the Altar, and our mindes wholly buſied withdeuout attention vpon thoſe holy miſteries of the life and death of Ieſus Chriſt, which in this ſacrifice of the Maſſe is ſo truly repreſented vnto vs.

A forme of directing our intention before Maſſe, in the manner of prayer.

O ſacred Trinity, accept this holy ſacrifice of the moſt precious body and blood of our Lord Ieſus Chriſt in vnion of that moſt

holy ſacrifice, which our diuine Redeemer offered at his laſt ſupper, and vpon the Croſſe. I offer it to thee, by the hands of the Prieſt; Firſt to the honour and eternall glory of thy diuine Majeſty: In acknowlegment of thy ſupreame excellency and dominion ouer vs, and our ſubiection and dependance vpon thee; as alſo in perpetuall commemoration of the death and paſſion of our moſt mercifull Redeemer Ieſus Chriſt.

2. In honour and increaſe of glory to all the B. ſpirits in the Church triumphant: for the ſuffering ſoules in Purgatory: and in particular for the ſoules of N. N.

3. In eternal gratitude for all thy gracious benefits beſtow'd on me, thy vngratefull creature; and in ſatisfaction for my ſins, and for thoſe of all the faithfull; as well liuing as dead.

And finally, for the obtayning of ſuch or ſuch a grace: and in parti-

cular for N. N. and for all those for whome I am wont, and bound to pray.

To obtayne rest to the dead; and to the liuing grace to know, to loue, and to glorify thee perfectly in this world, and happily to enjoy thee in the other for all Eternity. Amen.

An Aduertisment.

WHat finally I doe here recommende to all, is, that with deuout attention they religiously accompany the Priest; and make serious reflection vpon each mystery in order; yet very briefly, endeuoring to stirr vp some feruent and pious affection, or holy aspiration, whereby to moue their harts to a diuine and ardent loue of so mercifull a God, and to detest all sin, which so very highly offends him.

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A DEVOVT EXERCISE for hearing Maſſe both with true piety and much inſtruction.

From the riſing of the ſun euen to the going downe: in euery place, there is ſacrificing; and there is offered in my name a cleane oblation. Malach. 1. chap. ver. 11.

A prayer before Maſſe.

O Moſt clement Father of mercy: who haſt beſtow'd not only once thy dearly beloued ſonne to dye vpon a Croſſe for Man's Redemption, but wouldeſt that his oblation ſo infinitly acceptable vnto thee, ſhould daily be renewed in thy Church to increaſe in vs the fruit thereof: Grant vs, we beſeech

thee, ſo attentiuely and reuerently to be preſent at this ſo adorable a myſtery of thy piety, that we may be able to obtaine the participation thereof: through Chriſt Ieſus our Lord and only Redeemer. Amen.

At the Prieſt's aſcending to the Altar, and there opening the booke.

THe Prieſt aſcending to the Altar and hauing placed the Chalice, openeth the Maſſe booke, to ſignify that the myſteries of our Faith lay shutt vp in darke shadowes, and obſcure figures in the old law, till Ieſus Chriſt (there repreſented by the Prieſt) lay'd them open to vs in their true ſubſtance and verity.

We muſt rejoyce with gratitude for our enjoying the law of Grace: and ſtirr vp a firme beleefe of all thoſe holy miſteries of Man's Redemption, by Chriſt's bitter Death and

Paſſion, which are here to be repreſented to vs in the holy Maſſe.

At the Prieſt's deſcending to the loweſt ſtepp ; and beginning with the ſigne of the Croſſe, and ſaying the Confiteor &c.

THE Prieſt deſcends to the loweſt ſtepp: and there begins, in making the ſigne of the Croſſe: to ſhew that we had no other hope, nor remedy for our reconciliation to God; but by the merits, and ſacred paſſion of Jeſus Chriſt who died for vs vpon the Croſſe. At the *Confiteor* we muſt ſtirr vp true ſorrow and deteſtation for our ſins ; as a preparation to appeare with more purity, and profound humility in God's diuine preſence at all thoſe ſacred myſteries, repreſented there to us at the holy ſacrifice of the Maſſe.

At the Prieſt's aſcending, and kiſſing the Altar.

THe Prieſt aſcending kiſſeth the Altar, as a ſymbole of reconciliation and peace made betwixt God and Man, by the precious blood and bitter paſſion of Ieſus Chriſt. For which we muſt indeuour to ſtirr vp due loue and gratitude.

At the Introite, and Kyrie eleyſons.

THe *Introite* is ſo called, becauſe at high Maſſe it is ſung whilſt the Prieſt is comming to the Altar. It repreſents the ſighs, and longing deſires of the Patriarkes for the Meſſias his cõming. As alſo doe the *Kyrie*, and *Chriſte eleyſons*. At which let vs humbly craue the needfull viſit of God's grace for our ſoules; as alſo his mercy and gracious pardon of all our ſins.

At Gloria in excelsis. Dominus vobiscum. *And the Prayer.*

IOy is here proclaimed for our diuine Redeemer's birth, and that in so poore, so meane, and so suffering a manner. We must learne to contemne all worldly pompe and vanity: and that the only true way to beatitude, is that of mortification, humility, and proper abjection.

The Priest salutes the people with *Dominus vobiscum*; to stirr vp their attention before he begins the prayer; to the end that their petitions therein may be more gratefull to God.

He saith *Oremus* before the prayer; to desire the people to joyne their prayers and intentions with his, to obtayne those necessities which our holy mother the Church recommends to be pray'd for thereby.

At the Epiſtle, and remooving the booke.

THe Epiſtle is read on the right hand of the Altar: to ſhew that the Iewes were the elect people of God, and to whome the Ghoſpel firſt was preached. But they repelling the ſame, were juſtly abandon'd by God: and that bleſſing was transfer'd to the Gentils, as is repreſented to vs, by carrying the booke to the other ſide of the Altar, where the Ghoſpell is read. There lett vs humbly craue a true docile and humble ſpirit to admitt good counſell, and God's diuine inſpirations, and to be ſtrengthned by his holy grace to put them in execution.

At the Graduel, and Tract.

IN the Graduel, by the *Alleluyas* we giue praiſe, and ioyfully thanke God for his ſo happily cal-

ling vs in the incredulous Iewes place. But in the penitentiall dayes of Lent, Advent, &c. in ſtead of *Alleluya*, is ſaid the *Tract* in a more mournfull tune; as crauing pardon for our ſins. For which we are here to ſtirr vp harty ſorrow and contrition.

At the Ghoſpel.

THe Prieſt ſaying *Dominus vobiſcum*, doth aduertiſe the people to raiſe vp their harts, and to harken with good attention and deuotion to thoſe ſacred words which were vttered by the diuine mouth of Ieſus Chriſt, and recorded by his holy Euangeliſts. We muſt craue diuine grace to illuminate our vnderſtanding, and to inflame our will, the better to put in execution what is either taught or commanded to be done.

At the Creed.

HEre we muſt make a firme act to beleeve whatſoeuer hath been reuealed to Chriſt's true Catholick Church; and is by her propoſed to vs to be beleeued. And chiefly thoſe bleſſed Myſteries which are repreſented in the holy ſacrifice of the Maſſe: humbly beſeeching God's grace that we may neuer yeald to any temptation againſt the ſame; and to deteſt all curſed Schiſme and Hereſy.

At the Offertory.

AT this oblation of the bread and wyne: admire the infinit humility and goodneſſe of Ieſus Chriſt, who for our ſakes vouchſafed to place his precious body and blood vnder the conſecrated ſpecies of ſo contemptible meane creatures, as bread and wyne. The mingling a little water with the wyne, doth shew

the intimate vnion of God's diuinity (repreſented by the wyne) with our humanity, ſignifi'd by that little water, and ſimple element. We muſt here humbly craue ſo vnited a hart to God's diuine will, as that we may truly ſay with S. Paul: *I liue now, not I, but Ieſus Chriſt doth liue in me.*

Gal. 2.

At the Prieſt's waſhing his fingars.

PIlate waſht, his hands, to teſtify before the people his not being guilty of Chriſt's innocent blood. But our conſciences ſtayned with many crymes haue need to be waſhed by the water of true compunction for our ſins. And for that end we muſt indeuour to frame a holy act of Contrition; that ſo we may appeare with greater innocency at the conſecration, before this our ſouueraine judge.

At Orate fratres.

THe Prieſt makes here a ſecond oblation of that ſacrifice to the B. Trinity; in memory of the Paſſion, Reſurrection, & Aſcenſion of I. Ch.as alſo in honour of his chiefeſt Saints. And for the better obtayning grace to performe that holy function, he turnes to the people, deſiring them to ioyne their prayers with his thereby to render the oblation of that their common ſacrifice more gratefull to God, both for him and themſelues. Which with a feruent eiaculation we muſt humbly craue.

At the enſewing ſecret.

BY the enſewing priuate prayer, or ſecret, (as the Church doth call it) we muſt humbly beſeech Almighty God to produce in our ſoules the effect of all thoſe good thoughts which he hath giuen vs

for our better preparation, to appeare more worthily in his diuine presence at that neere approaching consecration.

At the Preface.

THe Preface is so called, as being the entrance to the Canon of the Masse; and a generall preparation to that holy sacrifice. The Priest there exhorting the people to raise vp their harts to God with thanks-giuing for all his benefits, accompagniing the Angels, Cherubins and Seraphins in adoring and praising him incessantly with that Angelicall hymne of *holy, holy, holy Lord God of Sabaoth.* For in louing, adoring, and praising the B. Trinity consists the Saints Beatitude, and endlesse felicity.

At Te igitur *&c. where the Canon of the Masse begins.*

HEre begins the Canon and chiefe part of the Masse pro-

nounced with a low voyce, to shew the great reuerence and veneration due to that moſt ſacred and neere approaching act of conſecration. Which ceremony beares reſemblance with that of the Prieſts of the ancient law, who entring into the *Sancta Sanctorum* were couered with a vaile, and were neither to be heard nor ſeene.

Whereby we are aduertiſed, that by priuate recollection, and withdrawing our harts from all worldly cogitations, we should vnite our ſelues cloſely to God, with pious contemplation vpon thoſe diuine and holy miſteries.

At the firſt Memento.

IN this *Memento* we muſt pray for the Catholike Church. For i s chiefe Paſtor. For our King and Prelate. For peace amongſt Chriſtian Princes. For our kindred, friends, benefactors, enemies, and

for all for whome we are oblidged to pray: that we being thus vnited to the liuing by Charity: and by craving likewise the intercession of those powerfull aduocates, God's chiefe Saints in Heauen; we may testify our communion, both with the Militant, and Triumphant Church.

At Hanc igitur oblationem.

THe fiue Crosses which the Priest makes at the end of that prayer renew in vs the memory of those cruell torments, which our diuine Redeemer did suffer in all his fiue senses. As also the memory of his fiue precious wounds. By the merits whereof we must humbly craue his grace, that we neuer willfully offend him grieuously by any of our fiue senses hereafter.

At the Conſecration, and Eleuation.

THe Prieſt here, according to the command and example of Ieſus Chriſt, bleſſeth and conſecrateth the bread and wyne in the ſelfſame manner, as he performed it in the inſtitution of this diuine miſtery: and commanded his Apoſtles and their ſucceſſors to doe the ſame. He eleuateth thoſe conſecrated ſpecies, offering Ieſus Chriſt to his Eternall Father; as he once did offer himſelfe vpon mount Calvary for all the ſins of the whole world.

Here making an act of firme faith of the reall preſence of Ieſus Chriſt, we muſt humbly craue his grace; that as he vouchſafed to dye vpon the Groſſe for vs; ſo we, for his ſake, may cheerefully endure all Groſſes, and afflictions whatſoeuer, as from the louing correction of his fatherly hand, for our innumerable ſins.

At the ſecond Memento.

HEre according to the continual cuſtome of the Church, we muſt offer this holy ſacrifice for the faithfull ſoules departed this mortall life, yet remayning in Purgatory: and for ſuch in particular, as we finde our ſelues to be obliged to pray for: concluding as before, with a deuout addreſſe to God's bleſſed Saints to pray for them, and vs: humbly beſeeching his diuine Maieſty to receiue vs into their glorious ſociety; by the merits of Ieſus Chriſt our Lord and louing Sauiour.

At Nobis quoque Peccatoribus.

THe good theife by his happy repentance applying the ſacred merits of Chriſt's holy paſſion for the healing of his ſinfull ſoule, found thereby his perfect and ſpeedy

cure. Let vs by the gratefull ſacrifice of a contrite and humble hart diſpoſe our ſoules to true repentance: and knock our breaſt, as did that humble Publican with vnfeined ſorrow for all our ſins; ſaying with him; *God be mercifull to me a wretched ſinner*: that at the houre of our Death we may happily heare pronuonced by our Sauiour that joyfull ſentence: *this day thou ſhalſt be with me in Paradiſe.* Luc. 18 Luc. 23

At the ſeuerall Croſſes made vpon the holy Hoſt and Chalice.

THe frequent making of this holy ſigne, as well after, as before the conſecration; doth repreſent to vs the ſeuerall ſorts of cruell torments which Ieſus Chriſt endured in his bitter paſſion: by his flagellation, coronation, bearing his heauy Croſſe, his crucifixion, deriſions, ſcornes, blaſphemies, and

the like. The three Croſſes which the Prieſt makes, ſaying: *Per ipſum &c.* put vs in minde of the three houres which he ſuffered vpon the Croſſe. The other two which he makes ſaying: *Deo Patri omnipotenti &c.* repreſent to vs the water and blood which came fourth of that ſacred wound of his ſide: and that elevation of the Hoſt and Chalice, and immediatly depoſing them againe vpon the corporall repreſent the taking downe of his bleſſed body from the Croſſe.

All which are ſtrong motiues to draw from vs a feeling compaſſion of thoſe his great ſufferings for our ſake, and to offer to him a reſigned hart, with true conformity to his bleſſed will for whatſoeuer his heauenly prouidence hath deſigned for vs, liuing or dying, for tyme, or Eternity.

At the Pater noſter.

WE may make here our humble ſupplication vnto the Eternall Father with great confidence to obtayne what we ſhall juſtly, and right ly demand by any of theſe petitions, taught vs by his diuine and beloued ſonne. And therefore with much confidence we may here make our humble petition to him for that in particular, for which we principally intended to offer vp that holy, and impetratory ſacrifice of the Maſſe.

At the diuiſion of the Hoſt into 3. parts; whereof one is put into the Chalice.

THis diuiſion of the holy Hoſt, ſignifies the ſeparation of the body and ſoule of Ieſus Chriſt. And the particle put into the Chalice, mingling thereby together the conſecrated ſpecies of bread and wyne

repreſents to vs the reunion of his body and ſoule at his glorions Reſurrection. By which is alſo repreſented to vs the horrour of a mortall ſin, which ſeparating God's grace from our ſoule, doth kill the ſame; neuer more to be reuiued, but by the merits of Ieſus Chriſt, applyed by true repentance for our ſins, which therefore we ought carefully to fly, and moſt hartely to deteſt.

At Agnus Dei, *&c.*

WHat greater comfort can Man's hart conceive, then to heare this joyfull repetition, that it is *the lambe of God which taketh away the ſins of the world*: for should not he be engaged for this great debt, which we owe for ſin; our caſe would be deſperate; ſince that all creatures joyned together could neuer make ſatisfaction to his diuine juſtice for the leaſt venial ſin: *but he*

was wounded for our iniquities, and with his ſtripes we are healed. Agnus Dei is thrice repeated, to put vs in mind to make 3. acts of Contrition anſwerable to our 3. vſuall ſorts of ſin: by thought, word, and deed: againſt God, againſt our neighbour, and againſt our ſelues. Iſaiæ c. 53. v. 5.

At Domine non ſum dignus *and the holy Communion.*

THE Prieſt thus diſpoſed, and producing feruent acts of faith loue, humility, and true contrition; takes the holy Communion, proteſting with the humble Publican his great vnworthineſſe, knocking thrice his breaſt at *Domine non ſum dignus*; he makes the ſigne of the Croſſe with the holy Hoſt, as taking Chriſt's heauenly benediction; he beſeecheth him to conſecrate his hart, a cleane and pure ſepulcher, fitt to receiue his moſt precious body; and that it may

neuer be made vnpleaſing to him by any grieuous ſin.

At the laſt lotion.

WE are put in mind by this Ablution which the Prieſt takes to purify his fingars, and Chalice: that we muſt cleanſe our ſoules from the remainder of all vicious habits, from all ill affections, and inordinate paſſions, or inclinations to ſin, which defile our ſoule, that ought to be the pure and vndefiled temple of God. We muſt here humbly craue ſuch vertues, as may adorne and make it a pleaſing habitation for the holy Ghoſt.

At remooving the booke againe to the other ſide of the Altar.

HEre we should adore the great goodneſſe of God; and his infinit patience: who, notwithſtanding the Iewes long obſtinate

contempt of all his graces profered them; will yet vouchſafe finally, and towards the end of the world to receiue them to his mercy and heauenly bliſſe, by their true profeſſion of his holy faith. Let vs be carefull not to neglect the grace of his diuine inſpirations, on which our endleſſe felicity doth ſoe greatly depend.

At the Poſt-communion.

THe great benefit receiued by this holy ſacrifice, as likewiſe the innumerable other gracious fauours which are ſo continually communicated unto vs from the bountifull, and louing hand of God, doe juſtly oblige vs to the due gratefull thankfulneſſe, which the Prieſt here makes to his diuine Majeſty; as well in his own behalfe, as for the people, in ſaying the *Poſt-communion*; as alſo the enſewing prayer for the ſelfeſame end.

At the next Dominus vobiſcum

THis *Dominus vobiſcum*, is to put vs in minde of our Sauiour's appearing to his Diſciples, and comforting them with his bleſſed preſence after his glorious reſurrection. But now as this apparition only, was ſo great a comfort to the Diſciples; oh! how much more may it well be to us, not only to behould him really and truly in the Maſſe; but ſo frequently alſo to receiue him perſonaly into our breaſts: where he remaines with vs in perſon ſo long as the Sacramentall ſpecies doe continew; and with his grace, till he be moſt vngratefully expelled by mortal ſin.

At the laſt Collect or Prayer.

BY this prayer we make gratefull acknowledgment of all God's innumerable benefits; and ought to ſtirr up much ſorrow for hauing ſo

greatly abuſed them by the ſmall amendment of our habituall vices; which may juſtly render vs vnworthy of his future graces, vnleſſe we be more conſtant to our good purpoſes, and pious reſolutions.

At the laſt Dominus vobiſcum.

THe prieſt ſaluting the people with this *Dominus vobiſcum*; doth repreſent to vs our B. Sauiour's Aſcenſion, in the ſight of all his Apoſtles and Diſciples: drawing doubtleſſe all their harts with him; vpon whome both their loue, thoughts, and whole deſires were firmely fixed. Whereas our vnhappy engagement to vaine worldly contents, doe ſo depreſſe our ſoules, that we are rendred vncapable of celeſtiall thoughts, and remayne euen as buried in meere humane and tranſitory affaires: and wholly made captiues to flesh and blood.

At Ite Miſſa eſt, *and the laſt Benediction.*

THe *Ite Miſſa eſt*, repreſents that laſt dreadfull ſentence vpon the Reprobate, at the day of Doome: *Goe yee curſed into eternal flames, &c.* As the laſt benediction immediatly following, ſignifies the joyfull ſentence vpon the thrice happy Elect. *Come yee bleſſed of my Father; poſſeſſe yee the kingdome prepared for you from Eternity.* O let vs therefore be diligent and carefull to make vſe of precious tyme whilſt it is lent vs: that we may auoyde that endleſſe miſery, and purchace eternall Bliſſe.

Math. 25.

ibid.

At the Ghoſpel of S. Iohn.

AFter the concluſion of all theſe ſacred and diuine Myſteries with this repreſentation of Chriſt's joyfull benediction vpon the Elect at the end of the world: the holy

Church hath very properly concluded this her chiefeſt ſacrifice with the Ghoſpel of S. Iohn, which propoſeth to vs, the *Word's* eternall birth; with all the deepeſt myſteries of God's Diuinity. Thereby to intimate to vs; that after the afore mentioned benediction, thoſe bleſſed Elect ſhall enter into the celeſtiall Paradiſe; there to know, to loue, and eternally to prayſe the B. Trinity; Father, Sonne, and Holy Ghoſt, three perſons, and one only God; to whome be *benediction, and glory, all thankes-giuing, honour, and power for euer and euer. Amen.* Apoc. 7. 12.

A prayer to be ſaid after Maſſe.

I Render to thee, ô ſacred Trinity, moſt humble thankes for vouchſafing me the gracious fauour to aſſiſt at this diuine ſacrifice of the Maſſe; whereof ſo many are depriued, who would haue made much

better vſe of it. I humbly craue pardon, moſt louing and mercifull God, for all the diſtractions, irreverences, and diſſipations of my wandering Spirit, committed in tyme thereof: and for my deare Sauiour's ſake, I moſt humbly beſeech thee, that thoſe infinit merits of his bitter paſſion, and moſt precious blood, shed for my Redemption, and ſacrific'd to thee in remiſſion of the ſins of the world, may render me worthy to be made partaker of thoſe diuine and adorable holy myſteries, here ſo truly repreſented in this moſt holy ſacrifice of the Maſſe; and that with finall repentance I may dye in thy happy grace. Amen.

Reflexions to be vſed ſo ſoone as Maſſe is ended.

MAſſe being ended, call to minde your negligences committed therein. Craue pardon of God for them, and beg hartely his

grace for your amendment, and more ſtrength and courage to reſiſt all ſin. Renew then alſo the morning-oblation of all your actions for that day; and confirme your good purpoſe to auoyde that paſſion, ſin, or frailty which puts you moſt in danger to offend. Finally, your deuotion being ended, retire your hart very gently from that holy exerciſe, to your worldly affaires; retayning as long as you can the feeling, and affection of your former deuotion.

Obſerue alſo, that by theſe declarations vpon the holy myſteries of this diuine ſacrifice, it ſufficiently now appeares, that the Maſſe puts vs in minde, and very liuelily repreſents to vs Man's banishment from Paradiſe by Adam's ſin; and his reſtauration to grace, by the precious blood of Ieſus Chriſt. And therefore this manner of hearing Maſſe is moſt conformable to the deſigne of our B. Redeemer in his

instituting this holy sacrifice: thereby obligeing vs to keep a continuall memory of that his bitter passion which he suffered for the Redemption of the world: *this doe in commemoration of me &c. For so often as you shall eate this bread, and drinke this Chalice, you shall shew the death of our Lord, vntill he come. Doe this in memory of me.*

1. Cor. 11.

Luke 22.

The vertuous soule may conclude her deuotion after Masse by making choise, at least of some one (which she shall conceiue most vsefull for her practise in occasions which are likely to happen that day) of the following spirituall advices of S. Theresa, greatly conducing to liue happily both with God and Man.

ACcommodate your selfe to the harmelesse condition of those

with whome you conuerſe. With the merry shew ſignes of joy. With the afflicted, a feeling of their griefe. And finally endeuour to pleaſe all, to the end to gaine all.

In all your actions remember to be in the preſence of God: and direct them with à pure intention to his greater honour and glory.

Accuſtome your ſelfe to make many acts of the loue of God, and of your neighbour; for they will kindle charity, and make your hart tender.

In any ſpirituall deſolation, forſake not your accuſtomed practiſe of deuotion: but much rather encreaſe the ſame: for thereby you will ſoone experience God's diuine fauour and comfort.

Lett your deſire be to ſee God; your feare to looſe him: your ſorrow for hauing offended him: your joy in doing his will: and by this meanes you will poſſeſſe a moſt bleſſed and happy peace.

Neuer ſpeake any thing in your owne praiſe, for knowledge, vertue, kindred, or good actions; vnleſſe there be good cauſe to hope that ſome great good may come thereby. And then alſo it ought to be with much humility, and conſideration, that theſe are guifts which come from the meere goodneſſe of God, and not from you.

Neuer buſy your ſelfe in thinking vpon other men's faults but rather in mending your owne.

When any ſhall reprehend you, take it both with inward, and outward humility; and pray to God for them who ſhall tell you when you doe amiſſe.

Be carefull to exerciſe your ſelfe in the feare of God, which ingendreth contrition and true humility in the ſoule.

Offer vp your ſelfe to Almighty God many tymes in the day, and that in much feruour and affection.

Endeuour with diligence to haue frequently before your eyes, your morning good resolution; for that is of great profit for gayning perfection.

Neglect not God's holy inspirations; and put in practice the good desires which he hath giuen you in your prayer.

Neuer make shew of more deuotion outwardly, then you haue truly within. And what deuotion you find inwardly, be carefull to conceale it.

Behould your life past, and bewaile it; and be confounded at your present coldnesse in deuotion, considering how much it wants of deseruing that Beatitude which God hath promis'd to all who truly loue him.

When you are in company of many speake but little.

Neuer contend, nor striue in words with any; for that argues but obstinacy, and selfe-opinion.

Speake to all persons with a pleasing, sweet, and gracious modesty. Neuer reprehend any, without discretion, and humility.

Neuer greatly exaggerate matters, by commending or dispraising them with excesse; but speake with moderation that which you thinke.

Offer not to giue your aduise vnlesse it be demanded; or that charity require the same.

Be merry without immoderate laughter, but with a modest, affable, and edifying mirth.

Be not desirous to speake, nor inquire of things, which doe not concerne you.

In all your conuersation mixe something of piety; whereby you will auoyde much idle, or worse discourse.

Misery it selfe is not to be desired; but a will to endure with moderation of minde, for the loue of God, when he shall please to send it.

To the former aduiſes, adde alſo theſe following, ſeruing to the ſelfſame end.

IT is incomparably more eaſy to commande and rule our paſſions, then to giue way and obey them: and more facill it is, to maſter our naturall inclinations, then it is to content them; and conſequently much more eaſie to walke in the way of ſaluation then in that of endleſſe perdition.

Proportion the quantity of your prayers to the occaſion of your employments; and regulate in ſuch ſort your exerciſes of deuotion, as that the length of them tyre not your owne ſoule; nor yet diſquiet others with whome you liue.

A great parte of our perfection conſiſts in ſupporting mutually each others imperfections: for in what can we better exerciſe true charity, and the loue of our neighbour, then by this holy practiſe?

When you ſpeake of Humility; haue a true interiour feeling, anſwerable to what you pronounce of it; nor vſe humble downe lookes, but in humbling your hart therewithall.

Neuer ſpeake, nor be you the diuulger of your owne good deeds (when neither charity nor neceſſity requires it) for Sathan makes ſport of ſuch godly workes; they prouing thereby but like vented mines, which can haue no good effect.

Whoſoeuer ſhall reade theſe inſtructions once a month or oftner; and endeauour to put them in practiſe; he will vndoubtedly reape much profit thereby, and arriue, by God's grace, to great perfection in his ſtate and calling.

† IHS

OF CONFESSION.

If we Confesse our sins; he is faithfull, and iust, for to forgiue vs our sins, and to cleanse vs from all iniquity 1. Ioan. 1.

Aduertisments for before Confession.

SAthan our mortall enemy vseth all industry to deterre vs from this holy Sacrament of Penance; or at least, to put such impediments as may much hinder the happy fruits thereof; well knowing that by a true contrite confession he looseth, what in much tyme he had before labored to gaine.

Conceale nothing in your Confession; for God you cannot deceiue,

but your ſelfe you may. One mortall ſin, wilfully concealed, renders your confeſſion a ſin of ſacrilege; and your ſelfe vncapable of Abſolution.

Conceiue not your Ghoſtly Father to diſeſteeme you for your ſins: for confeſſe but with ſorrow, and full purpoſe to amend; aud although you approached a great Sinner, yet he regards you by repentance to returne a Saint.

Prepare your ſelfe to Confeſſion, as if it were to be your laſt, or at the hower of death: and endeuour to put your ſelfe in the ſame condition, as you would deſire to be found at that laſt dreadfull moment: by ſtirring vp feruent acts of faith, of hope, of charity, and true contrition for your ſins.

Craue diuine light of God, to call to minde your offences; and that you may now behould them, in the like enormity as they would appeare to you at your death; that you may abhorr them, and accuſe

your ſelfe of them, with firme purpoſe to amend and to doe due penance and ſatisfaction for the ſame.

Conſider how often you have deſerued eternall damnation; from which God hath of his meere mercy ſo often preſerued you, as you haue offended him by mortall ſin: which is as great a mercy, as to haue ſo often reduced you from that infernall pitt of endleſſe miſery.

Know alſo that a good Confeſſion requires a good purpoſe of amendment; a right good purpoſe requires a true intention to auoyde the occaſions of our ſins; for to doe other wayes, were tobe like him; who were vnwilling to haue the plague, but would not auoyde infected houſes; and would not ſuch a man's purpoſes be mere mockery, and wholly in vaine?

To your good purpoſe of amendment, adde alſo harty ſorrow and deteſtation of your ſin: the want whereof may be the cauſe of your

ſmall amendment, and of ſo frequent relapſes into your former faults.

Your Confeſſion muſt be ſincere and true; accuſing your ſelf freely, telling the doubtfull things as doubtfull, and the certaine as certaine without artifice or excuſe, couering, or diminishing, your Confeſſion being to God, who allready well knowes how farr you are guilty.

Laſtly recommend your ſelfe to the ſacred Virgin mother of God, to your good Angel, and to the interceſſion of all God's bleſſed Saints, to obtaine for you a true repentant hart, deteſting all your ſins, with a firme purpoſe to avoyde them hereafter, and the occaſions thereof: confiding in the mercy of God, and in the ſacred merits of Ieſus Chriſt apply'd by the miniſtry of the Prieſt in this holy Sacrament vnto our ſoules for the remiſſion of our ſins; *for it is not abſurd* (ſaith S. Cyril)

that they forgiue ſin, who haue the holy Ghoſt; for when they remit or retayne, the holy Ghoſt remits, or retaynes in them, and that they doe two wayes, firſt in baptiſme, and then in Penance. Cyril. lib. 12. c. 56. in Ioan. *Let euery one, my brethren, I beſeech you, confeſſe his ſins, whilſt he is yet aliue, whilſt his Confeſſion may be admitted, whilſt ſatisfaction, and remiſſion made by a Prieſt, is acceptable before God.* S. Cypr. de lapſis num. 11.

Theſe premiſſes ſuppoſed; place your ſelfe in the preſence of God, and with a due reflection vpon all his innumerable great bleſſings beſtowed vpon you; examen with great confuſion your abominable ingratitude vnto ſo louing and mercifull à God: beſeeching him to reduce vnto your memory all your grieuous ſins whereby you haue offended him, as alſo to graunt you the ſpirit of perfect penance, confeſſion, and contrition, and from

all odious ſin to purge you.

A table of ſins, helping the memory for a generall Confeſſion by method to examen our conſcience wherein we may haue offended Almighty God.

OF THE FIRST CŌMANDEMENT.

Of honouring God aboue all things.

IF not loued God aboue all things.

If doubted or ſtaggered in matters of faith.

If continued in hereſy more out of humain reſpect, then ignorance.

If ignorant of the chief myſteries of the Chriſtian Faith.

If murmured againſt God in aduerſity.

If diſtruſted in God's goodneſſe, or mercy.

If preſumed of his goodneſſe, to ſin.

If gone to witches, or ſorcerers for counſel.

If hindred any ones conuerſion to the Faith, or to a good life.

If blaſphemed God, or curſed creatures.

If willfully bin expoſed to the danger of mortal ſin: or taken delight in any ſin done in tyme paſt.

If procured by way of lots to find out any theft, or ſecret thing.

OF THE II. COMMANDEMENT.

Of not taking God's name in vaine.

If ſworne what was falſe; knowing or doubting it to bee ſo.

If ſworne to doe ſome vnlawfull thing. Or if not had an intention to performe what was lawfully ſworne.

If been cauſe that any did ſweare falſe; or not obſerued a lawfull oath.

If ſworne to doe euill: or not to doe a thing which was good.

If ſworne falſe in iudgement: or induced others to doe the like.

If had a cuſtome of ſwearing often without conſideration or care whither it were true or falſe.

If not faithfull, or if negligent in performing a vow.

OF THE III. COMMANDEMENT.

Of ſanctifying the Sabaoth day.

If not obſerued ſundayes, and holy dayes; but either done or commanded ſome ſeruill worke.

If omitted to heare Maſſe, without a lawfull cauſe: or if voluntarily diſtracted ſome notable part thereof, on dayes of obligation.

If not gone to Confeſſion, at leaſt once a yeare: or not cauſed others vnder our charge to doe it.

If gone to Confeſſion without neceſſary examen of conſcience; or purpoſe of leauing ſin.

If concealed any mortall ſin in former Confeſſion.

If faſted, lent, vigils, and em-

ber dayes, being bound thereunto.

If eaten or drunk with much preiudice to our health: or if voluntarily bin drunk.

If done any injury or irreverence to any ſacred thing.

If for ſloath or negligence left vndone any good worke of obligation.

OF THE IV. COMMANDEMENT.

Honour thy Father and Mother.

If vndutifull, or irreuerent to Parents, by word, or deed.

If curſed, or ſpoke ill of them.

If not obey'd them, and other ſuperiours in iuſt commands.

If not ſuccoured them in neceſſity, to our power.

If deliberatly deſired their death, thereby to enjoy the inheritance.

If not fulfilled their laſt will and Teſtament.

If not obſerued the iuſt lawes and decrees of Superiours.

If detracted, or ſpoken ill of Superiours, temporall, or ſpirituall.

If not ſuccoured the poore in their great neceſſity, being well able.

If Parents haue curſed or wished ill to their children.

If they haue not brought them vp in the feare of God, and due Chriſtian inſtruction.

If Maiſters of families haue had the ſame care of their ſeruants: and that they obſerue the Commandements of God and the Church.

OF THE V. COMMANDEMENT.

Thou ſhalt not kill.

If borne hatred towards ſome perſon; deſiring to be revenged: and how long ſtay'd therein.

If deſired any man's death; or ſome great euil, or damage, to his body, or good name.

If been angry with ſome perſon with intention to doe him harme, or

to be reuenged of him.

If ſtrucken, wounded, or killed: or commanded, or conſented to the ſame: or giuen aide or counſel, or fauour thereunto.

If, hauing offended others, refuſed to aske pardon, or reconciliation; or not ſufficiently ſatisfi'd for the offence.

If refuſed to pardon injuries.

If out of hatred refuſed to ſpeake vnto, or ſalute others; and ſcandaliz'd our neighbour thereby.

If in aduerſity or misfortune wished our death, or in fury or anger curſed our ſelfs or mentioned the diuel.

If curſed others. If ſowed diſcord; or cauſed enmity between others.

If out of hatred, or enuie, been greatly ſorie for the proſperity and good of others, temporall, or ſpirituall: or reioyced at any harme befallen to them.

If in anger offended others with injurious, and contumelious words.

If flattered others, prayſing them for ſome ſinfull act.

If by ill example, counſell, or praiſing that which was euil; or blaming what was good, been cauſe that others haue left ſome good worke: or if induced them thereby to ſome ſin, or to perſeuerance therein.

If omitted to correct or admonish one of a ſin, when probably his amendment was hoped for thereby.

If giuen receipt vnto out-lawes, and murtherers; or with counſel, fauour, or otherwiſe aſſiſted them.

If ſpoken ill of others, manifeſted any ſecret fault of theirs to diſcredit them, or cauſe them ſome other harme.

If ſtrucken injuriouſly any Eccleſiaſticall or Religious perſon, wherein there is alſo excommunication.

OF THE VI. AND IX. COMMANDEMENTS.

Thou shalt not commit adultery.

Thou shalt not couett thy neighbour's wife.

If giuen conſent to any carnall temptation.

If taken delight deliberately in any filthie cogitation.

If negligent in caſting away euil cogitations, when in danger to giue conſent, or deliberately to take delight in them.

If ſpoken, or harkned to vnchaſt words.

If ſent letters, or meſſages to diſhoneſt ends.

If vſed vnchaſt lookes, behauiour, geſture, or apparel, to any euil end.

If vſed vnchaſt touching, kiſſing, embracing &c.

If actually committed any carnal ſin; with a ſecular, or religious per-

ſon; married, or vnmaried; or of neare kindred.

If not auoyded dangerous temptations to ſin.

If corrupted a Virgin by falſe and deluding promiſes.

OF THE VII. AND X. COMMANDEMENTS.

Thou ſhalt not ſteale.

Thou ſhalt not deſire thy neighbour's goods.

If taken any thing from an other, by deceipt, or violence; to what valew, and if any ſacred thing.

If retayned any, thing of an other perſon without his conſent, not reſtoring it preſently if able.

If for not paying of debts (when able) creditors haue ſuſtayned any damage.

If finding any thing, or otherwiſe it falling into our hands, not endeuored to haue it reſtored to the owner.

If in buying or ſelling, vſed any

deceipt in the ware, price, meaſure, or weight.

If bought of ſuch perſons as could not ſell: as of children under age, ſuſpected perſons, and like not to haue come well by what they would ſell.

If had a reſolution to retayne an other man's goods when occaſion should haue bin preſented; or to gaine, or encreaſe wealth, by right, or by wrong.

If committed any ſort of vſury, or made any vſurarious contract.

If hauing wages, or pay for any work, or office; not done it well and faithfully.

If defrauded ſeruants, or work-men of their hire; or differ'd their payment, to their harme and preiudice.

If mooued any ſuite in law againſt iuſtice; or if in iuſt ſuits, vſed any fraud or deceipt to preuaile.

If in gaming vſed fraud, and wõne by deceipt; or played with perſons

who could not alienate, as children vnder age, and the like.

If defrauded any iuſt impoſts, or toles.

If committed ſimony; in what ſort ſoeuer. Or if defrauded the Church of what was due, as are tithes &c.

If by vnlawfull meanes, and ill information, obtayned what was not due; or vniuſtly hindred others from the obtaining ſome benefit or commodity.

If giuen help, or counſel: or in any other manner abetted ſuch as haue taken other men's goods, or being able, or bound not diſcouered, or hindred any theft.

OF THE VIII. COMMANDEMENT

Thou ſhalt not beare falſe witneſſe.

If borne falſe witneſſe in iudgment, or out of iudgment; or induced others to doe the like.

If ſpoken any vntruth, with notable

table preiudice, or hurt to our neighbour.

If detracted from the good name of others; impoſing falſly vpon them ſome ſin, or exaggerating their defects.

If murmured in weighty matters againſt an other man's life and conuerſation; eſpecially of qualified perſons; as Princes, Prelats, Prieſts, Religious, and perſons of good name.

If willingly giuen eare to detractions, and murmurings againſt others.

If diſcloſed ſome ſecret ſin of others; cauſing their infamy. Which though true, yet vnlawfull to be published to the blemishing of an others good name.

If vttered a ſecret, or which ſecretly had come to be knowne; in that caſe there is obligation to reſtore the damage hapned by ſo reuealing.

If opened other men's letters vn-

lawfully, or for any ill end.

If iudged rashly or condemned in his hart of mortall ſin the deeds or words of others, which might haue been well interpreted.

If not obſerued a iuſt promiſſe, without due cauſe: and if for want of obſeruing it our neighbour is notably preiudiced, it is a mortall ſin.

OF THE SEAVEN DEADLY SINS.

OF PRIDE.

If not acknowledged all beſſings both of Nature, Grace, and Fortune, to be from the meere bounty of God; but rather vngratefully accompted them as things due to our deſerts, not giuing to God the glory and praiſe of all.

If vaine-glorious and boaſting of ſome vertue which we haue not: or ſeeking to be eſteemed more then we deſerue; deſpiſing others as farr inferior to vs,

If proud and vaine-glorious of ſome ſin: as of reuenge, drinking, luſt, &c.

If ambitious; too earneſtly coueting honour, promotion, &c.

If out of pride and ſelf-eſteeme, deſpiſed others, doing ſomething to their diſgrace and contempt.

OF COVETOVSNESSE.

If diſpoſed rather to offend God, then parte with temporall goods, when charity, and iuſt cauſe require it.

If ouer earneſt, and greedy in gathering wealth; and too neere, and miſerable in ſpending it.

If hard-harted, and vnpittifull to the poore, and needy.

If not contented with our owne eſtate, but euer coueting for more.

OF LVXVRY.

See the VI. Commandement.

OF ANGER.

If angry, impatient, ouer-hasty, furious, disdainfull, wayward, fretfull, quarelsome, immoderate in grieuing, too seuere in correcting.

OF GLVTTONY.

If intemperate in eating and drinking.

If ouer curious in dyate, and seeking to please the palate.

If too much fixed vpon good cheere.

If not obserued the fasts of holy Church.

If distempered and made sicke by ouer much eating, or drinking.

OF ENVIE.

If enuied or grieued at others prosperity, or to heare them well spoke of.

If reioyced at their harme; if ma-

de the worſt of all their actions.

OF SLOATH.

If drouſy, heauy, and vnwilling to deuotion.

If idle and wholly giuen to eaſe.

If inconſtant in good purpoſes.

If not labored to reſiſt the loathing, and teadiouſneſſe in prayer and exerciſe of vertue.

If ſpent tyme wholly vnprofitably.

If not labored nor employed the guifts receiued from God to his glory, and our ſoul's good.

If negligent in vſing due preparation to the holy Sacrament of Confeſſion and Communion.

If careleſſe to amend daily and moſt habituall ſins.

If abuſed, by ſpending it idly, precious time lent to vs by God to be employ'd for his honour, and our ſoules good.

If not bin gratefull to God for all his great bleſſings: and neglect= = full of his diuine inſpirations.

Finally, let each one examen his conſcience, according to the offences of his particular profeſſion, ſtate, and degree, and according to his ſeuerall obligations.

And it is alſo to be obſerued that in all theſe aboue numbred ſins; one may not only ſin by his owne committing them; but alſo by being acceſſory; and the cauſe of an other man's ſin; by cõmanding; by counſelling; by conſenting; by receiuing; by partaking; by not reprehending: and finally by ill example, flattering, and applauding ill doers.

Hauing diligently examined your conſcience according to the articles aboue; and carefully obſerued wherein you find your ſelfe to be guilty of any offence you are next to ſtirr vp harty ſorrow and true contrition for

all your ſins, with a firme purpoſe, and true reſolution, by God's grace to be very carefull to commit them no more. Both which are neceſſarily required for a fruitfull confeſſion. For to what other end doe we confeſſe, and accuſe our ſelues, but to teſtify thereby true ſorrow for hauing offended ſo powerfull, and ſo good à God, from whome we continually receiue ſo great, and innumerable benefits? Which harty ſorrow, and true purpoſe of amendment, may be happily procured by this following feruent prayer of B. S. Auguſtin, moſt efficaciouſly mouuing, and profoundly humbling a ſinner's hart to repentance and true contrition for hauing offended God.

Behould, ô God, the foule and odious ſtayne of my delinquent ſoule, which I neither will nor can hide from thee. The remorſe of conſcience euen now begins my payne in part of punishment for them, to

which the eternall torments of Hell are iuſtly due; yea farr inferiour are they to my deſert: it greatly therefore doth aſtonish me; deare Lord, ſo frequently to feele this knawing worme of ſin, and yet to retayne ſuch willfull malice therevnto. My frailty beares me downe, and ſwayes me vnder the heauy burthen of my iniquity; and yet I ſeeke no eaſe nor remedy. My life conſumes in languishing ſighes but I amende not my ſinfull manners. If thou ſhalt but punish; I can no longer ſubſiſt. I confeſſe when actualy chaſtized for my offence: but thy viſiting me being paſt, I no longer remember my repentance. So long as the rodd remaines in thy hand to ſtrike, I promiſſe much; but if thou ſuſpend the blow I performe very little. If thou but touch me, I cry for pardon and mercy; but if thou doeſt ſpare me, I immediatly prouoke thee againe to ſtrike. O my God, my Lord, I

confeſſe to thee my frailty and great miſery: I implore thy gracious clemency, in which is all my hope for either grace or pardon. Grant me this, ô mercifull God, though I am moſt vnworthey thereof; and ſeeing that without deſert thou haſt vouchſafed to draw me out of nothing, to make this my humble petition now to thy diuine and glorious Maieſty, vouchſafe alſo, I moſt hũbly beſeech thee, by the purity of thy conception: by the humility of thy birth; by the painfull labours of thy life; and by all the great torments and ignominious confuſions ſuffered at thy dolorous death to grant me thy moſt gracious pardon, ô my ſouueraine Lord, my God, and only Redeemer. Amen.

O my dreade Lord, my God I moſt hartely repent for hauing offended thee, whome I loue with my whole hart and ſoule; I firmelypurpoſe (thy heauen'y grace aſſiſting me) neuer more to conſent to

my former grieuous treſpaſſes againſt thee; but humbly and contritely to confeſſe them, to performe my propoſed penance and to vndergoe due punishment for the ſame. And conſidering that ſo often as by mortall ſin I haue offended thee, ſo many tymes thou haſt moſt mercifully preſerued me from the eternall flames of Hell; and for that I haue nothing in true and humble gratitude to offer thee: I preſent to thee, ô Eternal Father, the bitter Death and Paſſion, togeather with all the ſacred merits of thy diuine and moſt beloued ſonne Ieſus; of his immaculate Virgin Mother, and of all the bleſſed Saints and glorious Angels of Heauen, to praiſe, to bleſſe, and magnify thy mercy, and infinit goodneſſe vnto me for all Eternity.

A prayer before Confeſsion.

RECeiue my Confeſſion, ô moſt benigne and clement Lord Ieſu, the only hope for the ſaluation of my ſoule; giue vnto me, I beſeech thee, contrition of hart, and teares to my eyes, that both day and night, I may bewail all my negligences, with humility and purity of hart. Let my prayer, ô Lord, approach neere in thy ſight. If thou ſhalt be angry againſt me, what helper may I ſeeke? who will haue mercy on my iniquities? Remember me, ô Lord, who didſt call the woeman of Chanaan, and Publican to repentance; and didſt receiue Peter weeping. O Lord my God accept my prayers. O good Ieſu, Sauiour of the world, who gaueſt thy ſelfe to the death of the Croſſe, that thou mighteſt ſaue ſinners; regard me a wretched offender, calling vpon thy name; and take not ſuch heed to my wickedneſſe,

that thou forget thy mercy. And though I haue committed whereby thou maiſt condemne me, yet thou haſt not loſt that whereby thou art wont to ſaue vs. Spare me therefore, ô Lord, my Sauiour, and haue mercy on my ſinfull ſoule; looſe the bands, heale the wonds thereof, Lord Ieſu, I moſt humbly beſeech thee: shew me thy face, and I shall be ſafe. Send fourth therefore, ô moſt louing Lord, through the merits of the moſt pure, and euer Virgin Mary thy immaculate Mother, and of all thy bleſſed Saints, and Angels, ſend fourth thy light into my ſoule which may shew vnto me truly all my defects, which it behooueth me to confeſſe; and may help and teach me to expreſſe them fully, and with a contrite hart, who with the Father and the Holy Ghoſt liueſt, and reyneſt one euerlaſting God. Amen.

This done next goe and caſt your

ſelfe vpon your knees with a reuerent and humble hart, as at the feet of Ieſus Chriſt in the perſon of his Vicar the Prieſt: there conceiuing your ſelfe as a criminal before your iudge, and as wholly depending vpon God's mercy; not hauing any thing to alledge in your owne behalfe, but a guilty conſcience deſeruing eternall punishment; raiſe all your hope in an humble confidence of his mercy, and the ſacred merits of Ieſus Chriſt, deteſt your ſins, whereby you haue offended ſo gracious a God; and craue humbly grace to amend.

Hauing asked your goſthly Father's benediction, and ſaid your *Confiteor* til *mea culpa &c.* then accuſe your ſelfe plainly, humbly, and entirely; and with all confidence and freedome, endeuour to lay open to him whereinſoeuer you can conceiue, or doubt to haue greeuouſly offended God; for this freedome in confeſſion takes away all

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ſcruple of conſcience, and giues a great peace and tranquility to the ſoule; which is farr to be prefer'd before the greateſt felicity in the world

Finally, hauing confeſt all, and ſaid the reſt of your *Confiteor*; then harken attentiuely to what the Prieſt ſhall ſay to you, without any further ſearching into your conſcience: but take with humble ſubmiſſion the aduertiſments which he ſhall then giue you, as there the ſubſtitute of Ieſus Chriſt: and performe faithfully what he ſhall ordaine you; either by way of counſel, or penance.

This done retyre your ſelfe with a recollected mind, to giue humble thankes vnto God; and with feeling piety and deuotion ſay this following prayer after your Confeſſion.

A prayer out of F. Granada exciting in the ſoule compunction and ſorrow for her ſins.

O Only ſonne of God, how great and ineffable are the bleſſings I haue receiu'd from thee! thou haſt produced me of the duſt and ſlime of the earth, thou haſt created my ſoule out of nothing, according to thy image and likeneſſe, endewing me with vnderſtanding, memory, and will; thou haſt giuen me a free will, togeather with all my members and ſenſes, to the end that by their meanes I might know and loue thee. Thou haſt conſerued me in the narrow priſon of my mother's wombe, to the end I might not dye without the ſaving water of holy Baptiſme. After ſo many ſins as I haue multipli'd againſt thee, thou haſt had long patience with me even to this houre, whilſt many others, leſſe guilty then my

ſelfe, whome thou haſt not ſo long expected to repentance, are peradventure at preſent tormented in Hell. Beſides this, ô my Lord, thou haſt vouchſafed to make thy ſelfe Man, and to conuerſe amongſt men for my ſake. For me thou wouldeſt ſuffer grieuous afflictions, a bitter agony, ſorrow of ſoule, and a bloody ſweate. Thou wouldſt be apprehended, bound, ſtruck, ſpitt vpon, iniured, blaſpheam'd, buffeted; and thou wouldſt be clad at one tyme in a white robe, at an other in a red one, in mockery. For me thou wouldſt be beaten, ſcourg'd crown'd with thorns, ſtruck with a reede vpon thy ſacred head; thou wouldſt be blind-foulded, condemned to death, and dragged to the place of execution with a heauy croſſe vpon thy back, to which croſſe thou wouldſt be faſtned with moſt sharp and vaſt nailes: thou wouldſt be placed betweene two theeues, and numbred amongſt the wicked. Gall

and vinegar was preſented to thee for thy laſt draught; and finally thou wouldſt looſe thy life by a moſt cruell death. In this manner, ô my Lord, and with theſe ſufferings haſt thou redeemed me, and yet I moſt vngratefull for ſo great benefits, haue many tymes crucified thee againe by my ſins, whereby I haue merited that all thy Creatures ſhould riſe vp againſt me, and in thy name take reuenge vpon me for theſe iniuries.

Moreouer what ſhall I ſay of the fearefull abuſe I haue made of thy Sacraments, thoſe bleſſed remedies which thou haſt purchas'd for me with thy moſt precious blood. Thou haſt waſht, and receiu'd me in holy Baptiſme as one belonging to thy ſelfe, there thou haſt conſecrated me as thy temple. Thou haſt anointed me as a Prieſt, as a King, and as a Souldier, who ought inceſſantly to fight againſt thy enemy. There thou haſt eſpouſed my ſoule to thy

ſelfe, and adorn'd her with all the ornaments requiſite to ſo high a dignity. What haue I done with all theſe jewels? What care haue I taken to conſerue ſuch immenſe riches? thou haſt adopted me thy Sonne, and I haue rendred my ſelfe a Slaue to Sin. Thou haſt cõſecrat'd me thy Temple, and I haue made my ſelfe a Denne of Diuels. Thou haſt arm'd me as thy Souldier, and I haue taken part with thy Enemy. Thou haſt anointed me a King, and I haue employ'd the power thou haſt giuen me in Rebelling againſt thee. Thou haſt eſpous'd my ſoule to thy ſelfe in perpetuall Charity, and I haue loued Vanity more then Truth, and preferr'd the Creature before the Creator. It is now high tyme, ô my Lord, that he who has committed all theſe exceſſes ſhould begin to lament them. And this is what thou haſt ſo long expected of me, euen ſince thou haſt giuen me life. For this haſt thou ſo often

call'd me, ſo long tolerated me. For this haſt thou ſometymes chaſtiſed me, other tymes comforted me; thy infinit goodneſſe hauing vſed all poſſible meanes to drawe me to thee. Thou haſt patiently expected me, and I haue abuſ'd thy patience. Thou haſt call'd me, and I haue ſhutt my eares againſt thy diuine voyce. Thou haſt giuen me tyme to repent, and I haue employ'd it in pride and vanity. Thou haſt ſtruck me, and I haue been inſenſible to thy ſtrokes. Thou haſt chaſtis'd me, and I haue reiected thy diſcipline. Thou haſt labored and ſweate to purify me; yet neither thy merciſull ſufferings, on the one ſide; nor thy iuſt chaſtiſements on the other, haue beene able to remooue the ruſt of my vices. I haue hardned my hart as well againſt thy punishments, as againſt thy fauours; hauing been vngrateful to the one, and rebellious to the other. Neuertheleſſe, ô my Lord; ſince thou haſt ſuffered

ſo much for me, and haſt commanded me neuer to looſe confidence in thee, I recurre with my whole hart to thy mercy beſeeching thee to give me grace for amendment, to the end that for the tyme to come, I may loue and ſerue thee in ſuch manner, as neuer to be ſeparated from thee; world without end. Amen.

THe former table of ſins being propoſed for a generall Confeſſion; as alſo for ſuch as approach but ſeldome to this holy Sacrament of penance: it will be but very conuenient to propoſe an other for perſons of more deuotion, who doe often make vſe of this ſouueraine cure of ſin: ſeeing that many vertuous ſoules are much troubled, in that examining their conſciences for Confeſſion, they finde ſo ſmall matter whereof to accuſe themſelues; they well knowing, on the one ſide that they cannot be without

ſin, and yet on the other, by their examen they cannot diſcouer it. And hence they are greatly diſquieted, fearing that they neuer confeſſe as they ought.

But theſe ouer-timorous ſoules muſt conſider, that it is very hard for a man to know rightly himſelfe, or truly to ſee into all the ſecret windings of his owne conſcience, which made the Royall Prophet with much good reaſon to ſay: *who ſees well his owne faults? from my ſecret ſins wash me, ô Lord.* Pſal 13.

It is moreouer to be obſerued, that the ſins of theſe vertuous perſons, are more vſually ſins of omiſſion, which are not ſo perceptible, as are the ſins of commiſſion againſt which they ſtand much more carefully vpon their guard.

Thoſe who experience ſuch difficulty in finding out ſufficient matter for their Confeſſion, I doubt not but by this enſewing table will be eaſed of that ſo needleſſe à ſcruple.

A method for the examen of conſcience, intended for the deuouter ſorte, who doe often frequent the holy Sacrament of Penance.

IF loued God with our whole hart and ſoule; or if not ſet too much affection vpon Creatures.

If not vngratfull to God for his bleſſed benefits.

If not negligent in calling vpon him for help, both in our corporall and ſpirituall neceſſities.

If not irreuerent, and negligent in reſiſting voluntary diſtractions in in tyme of prayer.

If omitted accuſtomed prayers, or examen of conſcience at night, out of ſloath and indeuotion.

If done our workes with a pure intention for the honour of God: or if not for vaine glory, or for ſome ſiniſter end.

If for feare of diſpleaſing others,

omitted ſome duty, or vertuous exerciſe to God.

If impatient at ſome croſſe accident which by God's diuine prouidence hath hapned to vs.

If neglected God's diuine inſpirations, or been inconſtant in good purpoſes, for the amendment of daily and greateſt imperfections.

If offended by pride, and vaine glory, by thinking better of our ſelues, then of others.

If iudged rashly of others, and that in a matter of moment.

If ſworne rashly, or vntruly.

If obſerued faſting and holy dayes with due temperance, piety, and deuotion.

If eaten or drunke with exceſſe.

If cenſured or iudged rashly of others.

If ſpoke ill by detraction, or ſlander, and thereby diminished the good name and reputation of others.

If giuen them any ill language or reproachfull words, or shew'd diſdayne to them.

If cauſed any diſcord, or breach of charity between others, by our reports of them.

If negligent in ſuppreſſing paſſion and anger; or been too impatient vpon ſmale occaſions.

If too earneſt and obſtinate in defending our owne opinion, and contradicting others, which proceeds from ſelf-eſteeme and pride.

If vſed too much vanity, or curioſity in apparell, or dyete.

If entertayned any thoughts of enuy, by ſeeing others better eſteemed, or to enioy better guifts from God then our ſelues.

If negligent in reſiſting impure thoughts; or if vſed vnchaſt words, or dalliances.

If loſt much tyme in ſloath and idleneſſe; or in vaine vnprofitable conuerſation.

If tould an vntruth for any ill end; or if to the preiudice of any other perſon.

If borne any ill will, or aliena-

tion,

tion of mind to our neighbour. If taken content to heare detraction, and our neighbour's imperfections reported by others, and them decri'd.

If vſed too much induſtry to ſeeke our owne eaſe and commodity, neglecting true Chriſtian perfection.

If had too much ſelf-loue; and deſire of eſteeme in our actions, and the like: which vpon examination may beſt occurr to the ~~of~~ memory of the vertuous ſoule.

By all which heads of vſuall veniall frailties may be ſufficiently reduced to minde abundant matter for our confeſſion. We reflecting likewiſe vpon the ſtrict accompt which we muſt giue to God of each idle word; as alſo of euery moment of ill ſpent tyme: wherein who ſhall but well conſider, will very eaſily find, both by thought, word, and deed, and by omiſſion, to haue daily iuſt cauſe to crave God's gracious mercy, and to apply Chriſt's

ſacred merits to obtayne it by this holy Sacrament of Confeſſion; wherein hauing accuſed our ſelues of what we can remember, concluding with *Mea culpa* and the other aduertiſments, as aboue after the generall Confeſſion: then attend with much deuotion and reuerence, to the ſpirituall counſell and comfort of your ghoſtly Father, as alſo to the penance which he shall injoyne you: and obſerve all the other advertisments, as above after the generall Confeſſion. And he diſmiſſing you, retyre your ſelfe with a recollected mind into a convenient place, moſt free from diſtraction; and there ſay with a devout and repētant hart this following prayer.

A devout Prayer after Confeßion.

O Soveraine Creator of all things; I a moſt vile and ungratefull ſinner proſtrate at thy

ſacred feet in true griefe and harty ſorrow for all my haynous treſpaſſes wherwith I have ſo grieveouſly offended thee, my Lord and Maker, and for which thou haſt vouchſafed to endure ſo cruell torments upon the Croſſe, confeſſe my great ingratitude, deare Lord, for all thy innumerable benefits, and for having thus mercifully ſpared me ſo long perſiſting in my ſinfull courſes, and contempt of thy divine commandements and bleſſed will, for which in ſtead of caſting me into Hel, as I moſt juſtly deſerved, thy boundleſſe goodneſſe hath expected me to penance, and amendement of my life. For which, oh! how often haſt thou knock'd at the dore of my hart by thy heavenly inſpirations! how often haſt thou prevented me with bleſſings, allured me with comforts, drawne me with favours, yea forced me many tymes by croſſes and afflictions to ſeeke unto thee! And yet neither hath my ſin-

ty hart been mollifi'd therewith, nor my will reclaymed. But behould now at laſt, ô my ungratefull ſoule, the grieveouſneſſ of theſe thy ſins; and thou, ô divine Redeemer, pierce my obdurate hart, with contrition, and deteſtation of the fouleneſſ of all my deteſtable offences, for which I am moſt vnworthy to be called thy creature, or whome the earth should beare, much leſſe afford ſo plentifully all conveniences for humane life, upon whome even nature it ſelfe ought rather to take juſt vengeance of my great contempt, and odious ſins.

O mercifull Father, how many, by thy righteous judgment, are now burning in the eternall flames of Hel for a leſſe number of ſins then theſe of myne, who might have been Saints in Heaven, had they received ſo great a meaſure of thy gracious mercies, as I have done. But now, ô mercifull Father of all pittie and compaſſion; in un-

feyned ſorrow and remorſe of conſcience for all my miſdeeds, I, proſtrate at thy feet, moſt humbly beſeech thy pardon. Looke on me, ô loving Lord, a wretched ſinner with the eye of mercy, as thou didſt on the penitent Publican, the repentant Magdalen, and the Apoſtle who thrice denied thee; vouchſafe once more to admit me againe into thy gracious favour. Lord worke that ſpeedily in me, for which thou haſt ſo long ſpared me, and to which, from all Eternity, thou haſt ordayned me. But woe is me, who have refuſed to beſtow my hart on thee, who wouldſt have made it a temple and habitation for thy owne aboad, which I have ſacrilegiouſly defiled with ſo much impiety, and made it but as a ſtew of impure thoughts. But I confeſſe all this my grievous wickedneſſe to thee, my God of all piety, and therefore will not deſpaire; but throw my ſelfe into the ſea of thy infinit mercy; for as my ſins

be numberleſſe, ſo are thy mercies endleſſe.

Math. 8. O Moſt loving Father, *if thou wilt, thou canſt make me cleane*; heale therefore the wounds of my ſoule. Remember, ſweet Lord, thy comfortable promiſſe to us pronounced

Ier. 3. by thy Prophet: *thou haſt committed folly with many lovers, yet returne thou againe to me, and I will receive thee.* Great confidence this gives me, ô Lord, and with my whole hart I returne to thee. I am that defiled

Luke 15. ſoule, that prodigall child, that unfaithfull ſervant who have ſeparated my ſelfe from thee. I have forſaken thee, ô fountaine of living

Ier. 2. waters, and digged to my ſelfe ciſterns which will hould no water; I

Luke 15. have fed upon empty husks with the ſwyne, which could not ſatiate my hunger.

But what is paſt, let it be cancelled, ô gracious Lord, and forgot, I beſeech thee, and for the tyme to come, let there be an eternal cove-

nant betwixt us; that thou wilt vouchsafe to be my mercifull Father, and that I againe may be for ever thy obediēt and faithfull child: I aske, deare Lord, neither riches, honours, health, nor long life; but this one thing alone, which I will never ceaſe to crave; that from this preſent inſtant untill the dreadfull houre of my death, I may never more offend thy heavenly Majeſty, nor defile my conſcience with any mortall ſin. Grant me this my humble ſuite, for the merits and bitter Death and Paſſion of thy only and dearely beloued ſonne Jeſus, my divine Redeemer; to whome with thee, and the holy Ghoſt, three perſons, and one ever living God, be all honour and glory, now and for evermore. Amen.

I beſeech thee, Lord Jeſu, let this my Confeſſion be gratefull and acceptable to thee, by the merits of the bleſſed Virgin thy Mother, and all thy glorious Saints; and what-

be numberleſſe, ſo are thy mercies endleſſe.

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nant betwixt us; that thou wilt vouchsafe to be my mercifull Father, and that I againe may be for ever thy obediēt and faithfull child: I aske, deare Lord, neither riches, honours, health, nor long life; but this one thing alone, which I will never cease to crave; that from this present instant untill the dreadfull houre of my death, I may never more offend thy heavenly Majesty, nor defile my conscience with any mortall sin. Grant me this my humble suite, for the merits and bitter Death and Passion of thy only and dearely beloued sonne Jesus, my divine Redeemer; to whome with thee, and the holy Ghost, three persons, and one ever living God, be all honour and glory, now and for evermore. Amen.

I beseech thee, Lord Jesu, let this my Confession be gratefull and acceptable to thee, by the merits of the blessed Virgin thy Mother, and all thy glorious Saints; and what-

ſoever hath been wanting unto me now and at other tymes, of the ſufficiency of Contrition, of the purity and integrity of Confeſſion; let thy piety and mercy ſupply; and according to the ſame, vouchſafe to accompt me more fully and perfectly abſolved in Heaven; who liueſt and reygneſt world without end. Amen.

A Reflection.

IT may here finally be obſerved; that as it happens oftentymes, that the ſick man dies becauſe he makes not uſe of the Phiſitian, concealing his diſeaſe, and not following his order and adviſe: ſo many a ſoule doth perish for not making uſe of her ſpirituall phiſitian, by the holy Sacrament of Confeſſion. The great benefites whereof (were they well conſidered) we should not ſo eaſily neglect as vſually we doe. For being duely frequented, it expiats the guilt of all ſin, and changeth

the eternall paine (which was due to mortall ſin) into temporall. It purifies our ſoules, and renders them gratefull to God, by infuſion of grace, and the guifts of the holy Ghoſt. It greatly ſtrengthens us againſt all evill temptations, and gives great quiet to our conſcience. All which but ſeriouſly conſidered, who will neglect frequently to make vſe of ſo ſouveraine a good? For had any man a plant in his garden of ſo rare a vertue, as if but weekely taken, ſhould cure all diſeaſes, and preſerve him in perfect health, would he neglect to make uſe thereof? undoubtedly he would not. Let us then for the eternall health of our ſoule doe what we would moſt diligently performe for the meere temporall health of our body.

IHS

OF THE HOLY COMMUNION.

Psal. 33. 6. *Come ye to him, and be illuminated: and your faces shall not be confounded.*

A preparatory instruction disposing to the holy Communion.

IF it be requisit that a Christian come well prepared, and with due disposition to any sacrament, it ought to be, doubtlesse, with greatest care and diligence to this of the holy Eucharist; it contayning the divine Author himselfe both of all Sacraments and Grace: and there-

fore to be approached with all purity and devotion to the receiving its deuine fruits and heavenly benedictions. For as he who receives it worthyly becomes the habitation and temple of God, who replenisheth him with all abundance of Grace: so who receives him unworthily, receives (according to the Apostle) his owne damnation and jugdment. 1. Cor. 11.

It therefore greatly imports him, who approacheth to this divine banquet: First that he examen himself well (as S. Paul doth exhort) that he come prepared, and fittingly disposed, on his part. For which purpose these fowre dispositions are principally required.

The first, a firme faith to beleeve Christ's owne word, and his Church'es doctrine; teaching that the words of consecration being pronounced what was bread before, is changed by divine vertue into the true, reall, and substantiall body

and blood of Jeſus Chriſt, and that although the colour, figure, taſte, and other accidents of bread remayne, yet the ſubſtance is converted into the body of Jeſus Chriſt, which being now living, glorious, and immortall, can receive no diviſion nor indignity, but is united to his blood, ſoule, and divinity.

The ſecond diſpoſition required, is a great purity, principally from all mortall ſin; as alſo from all voluntary and deliberate affection, to either mortall or venial. And beſides this purity of conſcience, purity alſo of intention is requiſit: for he would be greatly blamable, who should approach to this divine table for vaine humaine reſpect, to be eſteemed devout, or to gaine the good opinion of men: but his intention muſt be purely to pleaſe God, to be more cloſely united to him; and to be made more capable thereby to glorify, to love, and to ſerve his heavenly Majeſty.

The third diſpoſition, is profound humility: to which the Chriſtian may ſtrongly be mooved, if he well conſider, on the one ſide God's greatneſſe and infinit ſanctity; on the other his owne origen from nothing, and being brought by ſin to ſo deſpicable a ſtate, and condition. Which very thought ought to give great confuſion to a penitent ſinner now ready to approach to this God of all glory and Majeſty, before whome the Angels, Cherubins, and Seraphins, doe tremble with reſpect and feare.

Finally, the fourth diſpoſition is love and ardent charity towards this our divine Redeemer, who gives himſelfe to us with ſo exceſſive goodneſſe, with graces and benedictions from the ſuperabundant fountaine of this divine Sacrament; flowing copiouſly into an open, and loving hart. And therfore undoubtedly the moſt excellent diſpoſition which a Chriſtian can bring to the holy

Communion, is to excite himſelfe interiorly to the fervent acts of love towards Jeſus Chriſt, with ſtrong reſolutions wholly to conſecrate himſelfe to pleaſe and love him, to ſerve and glorify him by his whole life and actions.

But although theſe diſpoſitions regarding our ſoule, be both the principall and moſt neceſſary; yet ſuch as concerne the body muſt not be neglected. As firſt that the communicant preſent himſelfe to this divine banquet with fitting decency in apparell: with modeſt and reverent comportment; yet all without any ſuperfluous affectation. He muſt alſo be faſting; and have ſwallowed nothing from the midnight before his communion. Being now to approach to this heavenly table; it muſt be with great modeſty and devout humility: ſaying the *Confiteor* with true harty ſorrow, for having offended ſo great and ſo good a God. And the Prieſt, ſaying. *Domine non*

ſum dignus, &c. let him humble his hart before God, acknowledging his great unworthineſſe to receive ſo divine a guifte.

The ſacred Hoſt being preſented unto him, he muſt receive it with all humble reſpect, his eyes bending downwards, and opening moderately his mouth, without ſtirring his head or body, or moving his lipps with words. Let the tongue touch the ſide of the lipp, not too much put fourth; that it may conveniently receive the holy Hoſt; which there moiſtned with decent motion may be let downe into the ſtomack: for it is not to be chewed with the teeth, nor to be brought to the roofe of the mouth. Let the whole body be erected, and quiet without any motion, ſighing, groaning, knocking of the breaſt, exclamations, vocall prayers, or the like; which would be unfitting, and inconvenient.

Having communicated, he muſt

be carefull for one quarter of an houre, not to ſpit; but if forced to it, be carefull it be with reſpect, and where it be not trod upon; or more decently to take it with his handkercher. Let him retyre to ſome convenient place, where for the ſpace of a quarter of an houre, at the leaſt, he ought to recollect his ſoule in thankes-giving; conſidering whome he hath received, and with the eys of fervent faith, there to behould within his breaſt his loving Saviour, and God of all Majeſty; and with great attention, and devout acknowledgment of humble thankes for that ineſtimable benefit received: there offering, ſacrificing, and intirely conſecrating himſelfe, his ſoule, his body, and all the powers and actions of them both to his divine honour and glory for all Eternity.

When you actually receiue the ſacred Hoſt; conceiue your ſelfe (as S. Thereſa did) as behoulding with

your corporal eyes Jeſus Chriſt to enter into your poore habitation : and ſtirr up thereat your faith, laying aſide all mortall obiects whatſoeuer. And as if entring in with him; procure there to recollect all the powers of your ſoule to attend upon that ſo divine a gueſt, to doe him all adoration and homage ; ſo that they neyther diſtract nor hinder your ſoule from a quiet, and entire enioyment of him. There repreſent your ſelfe as at his feet deploring with repentant Magdalen your many ſins. And although we ſhould have no other devotion, but this alone; yet faith would perſwade us that we were both well and very happy there to ſpeake with our divine and loving Saviour ſo preſent to give eare to the propoſitions of all our neceſſities ; at leaſt whilſt the ſacramentall ſpecies remaine uncorrupted with us. Wherefore we ought not to looſe one moment of ſo precious tyme and in ſo divine a

preſence with us wherein to propoſe, and happily to negotiate the chiefe neceſſities of our ſoule. This holy practiſe was moſt devoutly exerciſed by S. Thereſa with great comfort and profit to her ſoule.

A preparatory meditation diſpoſing to a holy and profitable Communion.

Approach yee with faith, with feare, and with loue. S. Greg. dial. l. 1.

THeſe words were antienly pronounced in the Church with a loude voyce by the Deacon to all ſuch as intended to communicate. For which holy action to be prepared with right diſpoſition; conſider well theſe fowre things required for it. Firſt that as at a ſolemne banquet of ſome great Prince, it is requiſit even out of common decency that owr hands, face, and linnen

be well washt, pure, and cleane; ſo at our approaching to the divine banquett of the King of Heaven owr ſoule ought to be pure, cleane, and well washt from all filth of ſin, and as a neate veſſell to receive the grace of this holly Sacrament: for *bleſſed are the cleane of hart &c.* 2ly math.5. As we ought to appeare at the ſaid Princes table decently and fitly apparrel'd: ſo at this Royall banquett we muſt be clad with the nuptiall garment of vertue, and good purpoſes: *freind wherefore entredſt thow heither without a nuptiall garment?* math. 22 3ly As it would be gratefull to a noble maſter of a feaſt that his gueſts brought empty ſtomacks, and keene appetits thereby to relish and feed ſauourily on his meate; ſo would it be very acceptable to the maker of our Heavenly banquett if we approached with a true hungar, and ſyncere deſire to ſerve him with all fidelity the beſt we can: for *bleſſed are they who hungar* math.5.

and thirſt after Iuſtice &c. Laſtly as we ought not to ſette downe at the Prince's feaſt with a hart charged with anger, enuy, &c. (that of neceſſity being diſpleaſing to others, and hurtfull to our ſelves) ſo ought we (according to Jeſus Chriſt's command) when we are gueſts at his diuine table to depoſe all enmity and ill will againſt our neighbour, embracing all with loue and charity. *Leaue thy offering be-*
Ibid. *fore the Altar, and goe firſt to be reconciled to thy brother &c.*

Diſpoſe your ſoule by a ſerious conſideration how you are to receiue your powerfull great God of glory, and your moſt mercifull Redeemer in this holy Sacrament; to which prepare your ſelfe with true purity of conſcience, and with a contrite and humble hart, with dreadfull feare of ſo ſouverayne a Majeſty, which makes all the celeſtiall ſpirits with reuerentiall feare to tremble. Finally, to receiue

your God, your maker, and your judge, with a hart enflamed with divine and ardent loue of ſo merciſull and bountifull a louing Lord; who in this ſacred Euchariſt giues us wholy and entirely himſelfe, his grace, and all his merits.

And therefore to this your ſo loving and bountifull God, giue alſo wholly and entirely your ſelfe in a perfect oblation; and ſacrifice to him your ſoule and body, your life and death, tyme and Eternity. Finally craue of his infinit bounty ſuch neceſſities as you moſt need for his glory, and your owne ſoule's eternall bliſſe.

O what gratitude can we returne to thee, our God and Eternall Father, for hauing of thy infinit mercy vouchſafed ſo ſend thy onely deare ſonne from thy glorious throne into this vale of woe to take our mortall nature, and in the ſame to ſuffer sharp paines and a bitter death to bring our ſoules vnto the

glory of thy happy kingdome; and to leaue us that precious body here to be our ſtrength and comfort.

J moſt humbly thanke thee, ô moſt louing Lord Jeſu, with all the the powers of my ſoule, for that thou haſt thus graciouſly left me this celeſtiall food of thy moſt precious body, by which I hope to haue health of ſoule, and eternall life, with joy at my departure from this vale of teares and miſery. O Holy Ghoſt, come Lord and enflame my hart with the burning beames of thy loue; and make me with true humble and vertuous gratitude continually to yeild acceptable thankes to thee, holy and glorious Trinity three Perſons and one Eternall God, to whome be all honour, glory, and thākes-giving from all creatures without end. Amen.

The ſoule of Chriſt ſanctify me; the body of Chriſt ſaue me; the water of the ſide of Chriſt wash me. O good Jeſu heare me; within thy

wounds hide me, ſuffer me not to be ſeparated from thee: from the malignant enemy defende me, and bid me come to thee: that with all the celeſtiall Spirits I may praiſe and glorify thee through all Eternity. Amen.

A prayer of ſainct Thomas of Aquin before receiving the holy Communion.

ALmighty and Eternall God, behould how I come to the Sacrament of thy only begotten ſonne, our Lord Jeſus Chriſt. I repaire as one being ſick, unto the Phiſitian of life: as one vncleane, vnto the fountaine of mercy: as one poore and needy, to the Lord of Heaven and Earth. I beſeech thee therefore of the abundance of thy infinit bounty; that thou wouldeſt vouchſafe to cure my infirmity; to wash my filth; to lighten my blindneſſe; to enrich my poverty, to

cloath my nakedneſſe, that I may receive thee, the bread of Angels, King of Kings, Lord of Lords, with ſo great reverence and humility, with ſo great contrition and devotion, with ſo great purity and faith, with ſuch good purpoſe and intent as is expedient for the health of my ſoule. Grant me, I beſeeeh thee, not only to receive the Sacrament of our Lord's body and blood, but the thing and vertue thereof. O God moſt meeke, grant me ſo to take the body of thy only begotten ſonne, our Lord Jeſus Chriſt, which he tooke of the Virgin Mary, that I may deſerve to be incorporated into his myſticall body, and accompted amongſt the members thereof. O moſt loving Father, grant me for ever with open face to behold thy beloved ſonne whome now couered vnder the humble vaile of theſe *conſecrated ſpecies, I intend by thy mercifull goodneſſe to receive, who togeather

ther with thee and the holy Ghoſt three perſons and one only God liveth world without end. Amen.

Of Thankes-giving after the holy Communion.

IT is the practiſe of moſt pious perſons, to make good uſe of the moſt precious tyme whilſt this divine gueſt remaines with us under the conſecrated ſpecies, vniting there their harts and all the faculties of their ſoules, in doing homage and adoration unto this great Lord and God; craving humbly pardon for their ſins; force to overcome their paſſions and temptations; grace to obtayne the vertues of humility, patience, conformity, charity, perſeverance, and the like: then alſo making good purpoſes, and firme reſolutions to amend their moſt habituall vices: and in thankes-giving, and for his honour to reſolue and practiſe that day, as oc-

caſion ſhall be offered, that vertue which is moſt oppoſit to the vice which is in us predominant; or to exerciſe ſome worke of mercy with that pious intention. This done you may continue your devotion by theſe flollowing prayers.

A Prayer after the holy Communion.

O My divine Redeemer, I humbly beſeech thy unſpeakable mercy, that this Sacrament of thy precious body and blood which I, moſt unworthyly, have received; may be to me a purging of offences, a fortitude againſt frailties, a protection againſt the perils of the world; an obtayning of pardon, an eſtablishment of grace, a medicine of life, a memory of thy paſſion, a nourishment againſt weakeneſſe, and a happy viaticum of this my pilgrimage. Let it guide me going, reduce me wandering, receive me

returning, uphould me ſtumbling, lift me up falling, and perſevering, bring me into glory. O God of all goodneſſe and Majeſty let the bleſſed preſence of thy moſt precious body and blood ſo alter the taſt of my hart, that beſides thee, at any tyme it feele no ſweetneſſe, it love no faireneſſe, it ſeeke no unlawfull love, it deſire no conſolation, it admit no delectation, it care for no honour, it feare no cruelty, who liveſt and reygneſt God with thy eternall Father, in vnity of the Holy Ghoſt, world without end. Amen.

A Meditation of thankes-giving after the holy Communion.

What ſhall I render to our Lord for all that he hath rendred to me? Pſal. 115.3.

IT may well be accompted an exorbitant neglect, and ſacrilegious irreverence, (having been viſited

by so souveraine a Majesty) to use so small respect in leaving him so immediatly, after his vouchsafing to visit us, by turning to entertayne our selves with frivolous thoughts and needlesse businesses; more slighting this our heavenly Guest thereby, then we would an ordinary friend, whome civility would oblidge us to give much longer, and more respectfull entertainement. This is the cause that we reape so little spirituall profit by that divine presence. And moreover it cannot choose but give much scandall to the people, to see the Communicant leave the Church almost so soone as he doth the Altar: scarce giving any fitt leasure or decency for his acknowledgment of thankes: and leaving thereby an ill example to others to doe the like, and to conceive lesse esteeme of that divine and holy mystery.

A practise for this thankes-giving may be; (after the usuall prayers

of the Church for that purpose) to produce some acts of severall vertues: as of faith, hope, charity, humility, confusion, adoration, conformity, patience, and the like. Others consider God's divine attributes: as his goodnesse, his justice, his wisdome, his power, his immensity, his sanctity, and the like; and this with comparison to our contrary defects in all. We should adde most humble thankes for all his benefits, craving his grace for the chiefe necessities of our soules: and withall consecrate to him all our actions and sufferings; beseeching him, that we may sooner be struck dead then to give a deliberate consent to any mortall sin. This is a true Christian and profitable practise for thankes-giving, either after Masse, or Communion, to preserve our soules, and bodies also true to God all the day after; he having vouchsafed to take possession of his habitation therein,

And when negligent in this holy practiſe, they muſt not marvaile, that after ſo many holy Communions they remaine without fruit, and all progreſſe in vertue; they neither aproaching with fitt diſpoſition, nor yet uſing due thankesgiving afterwards.

Let us therefore reſolue ſeriouſly to amende this ſinfull ingratitude; and to entertaine our divine and ſouveraine Lord, one good quarter of an houre, at leaſt, in that ſo precious and very advantageous a tyme; wherein to heare him ſpeake to our harts; and for us to propoſe to him our greateſt ſpirituall neceſſities, and to beg grace to overcome the temptations of all our ghoſtly enemies.

A Concluſion.

CONvert, ô Lord, all wicked ſinners, call to the true Faith all Hereticks, and Schiſmaticks,

enlighten the Infidels who doe not know thee, help all that be in great neceſſity, releeve all who have commended themſelves unto my prayers: have mercy upon all my parents, friends, and benefactors, as alſo upon all thoſe for whome I am bound to pray. Let thy bleſſing be upon this place, with humility, peace, charity, purity, and conformity to thy bleſſed will; that we may all amend, feare, and faithfully ſerve, love, and pleaſe thee. Lord be mercifull to all people, for whome thou haſt shed thy precious blood. Grant to the living forgiveneſſe, and peace; and to the faithfull departed reſt and everlaſting life. Amen.

Finally the devout ſoule, the more to dilate her ſelfe in the praiſes of her mercifull and loving Lord, and to render him due humble thankes for ſo great a benefit, may here with a fervent hart inflamed with love and gratitude recite this follo-

wing canticle wherein all creatures are invited to praiſe and glorifie Allmighty God.

The Canticle of the three children.

ALl the workes of our Lord, bleſſe yee our Lord; praiſe and extoll him for ever.

Bleſſe yee our Lord, yee Angels of our Lord: yee Heavens bleſſe our Lord.

All waters that are above the Heavens, bleſſe yee our Lord: bleſſe yee our Lord, yee powers of our Lord.

Sunne and moone bleſſe yee our Lord: ſtarrs of Heaven bleſſe yee our Lord.

Showers and dew, bleſſe yee our Lord: every ſpirit of God bleſſe yee our Lord.

Fire and heate, bleſſe yee our Lord: cold and ſummer, bleſſe yee our Lord.

Dewes and hoarie froſt, bleſſe yee our Lord: froſt and cold, bleſſe yee our Lord.

Ice and ſnow, bleſſe yee our Lord: nights and dayes, bleſſe yee our Lord.

Light and darkneſſe, bleſſe yee our Lord; lightning and clouds, bleſſe yee our Lord.

Let the earth bleſſe our Lord; let it praiſe and extoll him for ever.

Mountaines and little hills, bleſſe yee our Lord; all things that ſpring in the earth, bleſſe yee our Lord.

Bleſſe our Lord yee fountaines: ſeas and rivers, bleſſe yee our Lord.

Whales, and all that move in the waters, bleſſe yee our Lord; bleſſe our Lord all yee foules of the aire.

All beaſts and cattel, bleſſe yee our Lord: ſonnes of men bleſſe yee our Lord.

Let Iſrael bleſſe our Lord; let him praiſe and extoll him for ever.

Prieſts of our Lord, bleſſe yee our Lord; ſervants of our Lord,

bleſſe yee our Lord.

Spirits and ſoules of the juſt, bleſſe yee our Lord; holy and humble of hart, bleſſe yee our Lord.

Ananias, Azarias, Miſael, bleſſe yee our Lord; praiſe and extoll him for ever.

Let us bleſſe the Father, and the Sonne, with the holy Ghoſt; let us praiſe and extoll him for ever.

Bleſſed art thou, ô Lord, in the firmament of Heaven: and praiſed, and glorifi'd, and extolled for ever.

This Canticle of thankes-giving with the two following: and the Hymne of S. Ambroiſe and S. Auguſtin in praiſe and thankes-giving at his converſion, are proper to be uſed to bleſſe and praiſe God for any ſingular favour and benefit.

The Canticle of Zacharie.

BLeſſed be the Lord God of Iſrael; becauſe he hath viſited

and wrought the redemption of his people.

And hath erected the horne of ſalvation to us; in the houſe of David his ſervant.

As he ſpake by the mouth of his holy Prophets: that are from the beginning.

Salvation from our enemies: and from the hand of all who hate us.

To worke mercy with our Fathers': and to remember his holy teſtament.

The oath which he ſware to Abraham our Father, that he would give himſelf to us.

That without feare being delivered from the hand of our enemies we may ſerve him.

In holineſſe and juſtice before him, all our dayes.

And thou child, ſhalt be called the Prophet of the higheſt, for thou ſhalt goe before the face of our Lord to prepare his wayes.

To give knowledge of ſalvation

to his people; unto remiſſion of their ſins.

Through the bowels of the mercy of our God; in which the Orient from on high hath viſited us.

To illuminare them that ſit in darkneſſe and in the shadow of death; to direct our feet into the way of peace.

Glory be to the Father, &c.

The bleſſed Virgin's Canticle of Magnificat *&c.*

MY ſoule doth magnify our Lord: and my ſpirit hath rejoyced in God my Saviour.

Becauſe he hath regarded the humility of his handmaid: for behould from hencefourth all generations ſhall call me bleſſed.

Becauſe he that is mighty, hath done great things to me, and holy is his name.

And his mercy from generation to generation to them that feare him.

He hath shewed might in his arme: he hath disperſed the proud in the conceit of their hart.

He hath depoſed the mighty from their ſeat: and hath exalted the humble.

The hungry he hath filled with good things: and the rich he hath ſent away empty.

He hath receaved Iſrael his child; being mindfull of his mercy.

As he ſpake to our forefathers, to Abraham, and his ſeed for ever.

Glory be to the Father, &c.

The Hymne of S. Ambroſe and S. Auguſtin, in praiſe and thankes-giving to God at S. Auguſtin's Converſion.

WE praiſe thee, ô God, we confeſſe thee our Lord.

Thee, the everlaſting Father, all the earth doth worship.

To thee all Angels, to thee the Heavens, and univerſall powers.

To thee Cherubins and Seraphins doe cry out with inceſſant voyce.

Holy, Holy, Holy: Lord God of Sabaoth.

Full are the Heavens and the Earth of the Majeſty of thy glory.

Thee, the glorious Quire of the Apoſtles.

Thee, the laudable number of Prophets.

Thee, the white-cloathed army of Martyrs doth praiſe.

Thee, the holy Church throughout the world doth confeſſe.

The Father of infinit Majeſty.

Thy venerable, true, and only ſonne.

Alſo the Holy Ghoſt, the comforter.

Thou, ô Chriſt, the King of glory.

Thou art the everlaſting ſonne of the Father.

Thou willing to take upon thee

to deliver Man, 'didſt nor abhorre the Virgin's wombe.

Thou having ouercome the ſting of death, haſt opened the kingdome of Heaven to all beleevers.

Thou ſitteſt at the right hand of God, in the glory of the Father.

Thou art beleeved to be the judge that shall come.

We therefore beſeech thee, help thy ſervants, whome thou haſt redeemed with thy precious blood.

Make us to be numbered with thy ſaints in eternall glory,

O Lord, make ſafe thy people, and bleſſe thy inheritage.

And governe them, and extoll them, even for ever.

Every day we doe bleſſe thee,

And we praiſe thy name for ever and for ever and ever.

Vouchſafe, ô Lord, this day to keepe us without ſin.

Have mercy upon us, ô Lord, have mercy upon us.

Let thy mercy, ô Lord, be upon us, even as we have hoped in thee.

In thee, ô Lord, have I hoped, let me not be confounded for ever.

Pſalm. 148.

wherein all creatures ſpirituall and corporall are invited to praiſe God, their Creator, and Conſerver.

PRaiſe yee our Lord from the Heavens, praiſe yee him in the high places.

Praiſe yee him all his Angels, praiſe yee him all his Hoſtes.

Praiſe yee him ſunne and moone, praiſe yee him all yee ſtarres, and light.

Praiſe him yee heavens of heavens; and the waters that are above the heavens let them praiſe the name of our Lord.

Becauſe he ſaid, and they were

made; he commanded and they were created.

He eſtablisht them for ever, and for ever and ever: he put the precept and it shall not paſſe.

Praiſe yee our Lord from the earth yee dragons, and all the depthes.

Fyre, haile, ſnow, ice, ſpirit of ſtormes: which doe his word.

Mountaines, and all little hilles: trees that beare fruit, and all ceders.

Beaſtes and all cattle, ſerpents and feathered foules.

Kinges of the earth, and people, Princes, and all judges of the earth.

Young men, and virgins: old with young let them praiſe the name of our Lord becauſe his name alone is exalted.

The confeſſion of him above heaven, and earth: and he hath exalted the horne of his people.

An hymne to all his Saints; to the children of Iſrael, people approaching unto him. Alleluya *praiſe yee our Lord.*

IHS

AN EXERCISE FOR PRACTISING ACTS of moſt neceſſary vertues.

ALthough it be the Holy Ghoſt who tells us, that by walking from vertue to vertue we muſt obtayne euerlaſting life, and that ſo many vertuous actions, as the juſt ſhall exerciſe in this life, are ſo many ſteps by which they raiſe themſelves to mount unto Paradiſe: yet how great is the number of Chriſtians who faile exceedingly in this point? and paradventure in all their life ſcarce rightly frame in their harts one act of true vertue: contenting themſelves to recite but vocally ſome certaine prayers, with other outward religious duties, which are ordinarily voyde of that

inward feeling which ought to accompany the ſame.

And therefore you have here a forme for makeing Acts of the moſt neceſſary vertues to aſſiſt ſuch perſons as have moſt need of this inſtruction, to forme them rightly in their harts: they being made, for the greater facility, in the forme of prayer: which in very few words expreſſing the Acts of thoſe excellent vertues; it will not be ſufficient that they only recite them with their lipps, unleſſe therewithall they joyne a diligent attention: and that in pronouncing the words, they alſo wel conceive what they ſignify; framing in their harts the true ſenſe, and feeling of what they reade: which is an exerciſe very proper to entertaine the devotion of a vertuous ſoule after thankes-giving for her holy Communion; by making in the fervour of that her happy day of devotion ſome of theſe Acts in particular, which

shee finds moſt effectuall to frame in her ſoule true vertue, and the love of God.

Acts of the love of God.

WHo am I, my Souveraine Creator, and who art thou who thus impoſeſt ſo expreſly on me a command to love thee? was it not ſufficient for thee, my God, to permit me ſo to doe? and was it not thy abundant goodneſſe to permit thy ſelfe to be belou'd by ſo poore and ſo wretched a hart as mine, and with thy grace thereunto to enable me?

Wherfore ſeeing that is thy commande, my God, I wil obey: and though a wretch and unworthy ſinner; I here in thy preſence proteſt that I wil love thee with my whole hart, with my whole ſoule, and with all my force.

And from hencefourth I chooſe thee for ever to be the chiefe

and Souveraine object of all the pureſt affections of my hart; the accomplishment of whoſe bleſſed will I preferr before all that is in Heaven or Earth: yea and my deareſt life I would moſt gladly employ to teſtify this my love and due homage unto thee.

O deare Jeſu, king of eternall beauty, and heavenly glory; I will no other inheritance but thee. O divine keeper of my ſoule, take thou poſſeſſion of this my hart which was created for thee, and pierce it with a thouſand wounds of pure love, that I may ſweetly languish with wholeſome ſorrow for my having ſo much offended thee.

Acts of Faith.

OMnipotent and Eternall God, who haſt given me an underſtanding to knowe thee, and a will to love thee: I here proteſt before thy ſouveraine Majeſty, that with a fir-

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me faith, I doe beleeve what thy Catholick Church inſpired by the holy Ghoſt, propoſeth to be beleeved: to which I entirely ſubmit, as being revealed to her by thee; which therefore I embrace, profeſſe, and by thy grace ſhall perſever in it untill my dying day.

And I doe utterly diſclayme, and diſauow what this thy beloued ſpouſe, the holy Catholick Church, condemns. This is the faith which I profeſſe, and wherein I deſire to be found at the houre of my death; and at that dreadfull day of doome to be then judg'd accordingly.

Acts of Hope.

ALl my hope and confidence is in thy mercy, my loving God, and in the ſacred merits of my divine Redeemer Jeſus, by whome I hope for remiſſion of my ſins; and humbly truſt in his great goodneſſe to continue in thy grace to my life's

end; and to praiſe and glorify him with thee, ô eternall Father, and with the Holy Ghoſt for all Eternity: *this my hope is laid up in my boſome.* Iob 19.

And although through humane frailty I daily offende thee; yet I hope, moſt gracious Lord, by thy divine aſſiſtance to amende, and to gaine more ſtrength and conſtancy againſt my ghoſtly enemies.

O Lord of infinit mercy, to whome a ſorrowfull and repenting hart is alwayes a gratefull ſacrifice; although the multitude of my ſins, and great ingratitude might tempt me to deſpaire, yet certaine I am, my mercifull God, that *a contrite and humble hart thou wilt not deſpiſe.* Pſal. 50.

Acts of Adoration.

WIth the profoundeſt and moſt humble reſpect of my ſoule; proſtrate both in hart and body be-

fore thy ſouveraine Majeſty, ô Omnipotent and eternall God; I adore, and acknowledge thee the ſouveraine Lord of my life and being, who canſt againe reduce me to that nothing out of which thou firſt createdſt me: and who by thy meere boundleſſe goodneſſe haſt preſerved me from it till this preſent day: I render thee, ô Lord, all adoration and homage, as thy ſubmiſſive and humble creature, depending entirely upon thy bleſſed will and pleaſure.

And conſidering that what honour I am able to render to the merit of thy infinit Deity is ſo inconſiderable; to ſupply that great defect I offer to thee, the adoration which thy Saints and Angels ſhall render to thee for all Eternity: and my great deſire is, that all the creatures of Heaven, and Earth may bleſſe, adore, and glorify thee with endleſſe praiſe for ever and ever.

Acts

Acts of thankes-giving and gratitude.

I Have merited nothing according to the effect of thy great liberality to me, ô my great God; nor is there any thing in me which could move thee to beſtow ſo great and many benefits both of body and ſoule on me, who am ſo farr vncapable to render thee due thankes for having created, redeemed, preſerved, and call'd me to the happy way for my ſalvation.

Thou haſt given me, ô Lord, reaſon both to know and ſerve thee, and what daily favours haſt thou confer'd on me? from how many perils of body and ſoule haſt thou carefully by thy fatherly providence preſeru'd me? how great ſpirituall benefits haſt thou beſtow'd on me by the merits of the bitter death and paſſion of my moſt loving Redeemer Jeſus? how often haſt thou nou-

risht my ſoule at thy ſacred table with the bread of Angels, whereby to give true force and grace to ſerve thee!

O how often haſt thou awaked me from the mortall drouſineſſe of ſin by thy heavenly grace; and prevented me by thy holy inſpirations from grievouſly offending thee?

Accept, ô heavenly Father, inſtead of my defect, all the acceptable workes which Jeſus Chriſt, my loving Saviour, hath offered to thee for me; take this in my acknowledgment of due gratitude for theſe thy gracious benefits beſtow'd on me, and grant that all my life may be a continuall thankes-giving to thy diuine Majeſty; to whome only is due all honour, glory, praiſe and benediction for ever and ever without end.

Acts of Love towards our Enemies.

THOU haſt taught me, ô God of all love, both by thy word and example, to love my enemies: yea the whole practiſe of thy divine life well appears to have been a continuall exerciſe of doing good for evill; as alſo was thy death the ſouveraine ſacrifice to expiate the ſins even of thy moſt cruell enemies. O grant me grace, I beſeech thee, herein to imitate thy charity, and to obſerve this thy holy command.

Forgive therefore, ſweet Jeſu, I beſeech thee, all thoſe that perſecute, and doe me any injury; grant them finall repentance of all their ſins, and after a happy perſeverance in thy grace, to enjoy thee in eternall bliſſe.

Acts of Humility.

I Acknowledge, and before thee, my God, doe confesse, that of my selfe I am a pure nothing. My extraction is from nothing, and my inheritance, and proper share is only wea keneſſe, ſin, and miſery.

It is thou, ô Lord, who haſt drawne me from my nothing, wherein without thy meere goodneſſe, I had continued for all Eternity, and thither should I againe returne, wer't not for thy powerfull hand which continually preſerves me from it.

All this I now ackowledging for truth; what greater follye can there be then to flatter my ſelfe with vaine eſteeme? nay lett me but paſſe yet one ſtepp further onn, and conſider my innumerable ſins committed againſt this ſouveraine Majeſty; ought not I then to confeſſe my ill deſerving the leaſt of theſe thy ſo gracious benefits?

I doe acknowledge, to my great confuſion, and thy glory, that I neither have deſerved thy conſolation, nor from thy creatures any aſſiſtance; yea should they by thy juſt order, all quite abandon me, I could have no cauſe to make my complaint to thee.

Oh! when I but conſider what it is to have offended my God of all glory and Majeſty, I muſt avow that the leaſt of my ſins againſt thee, makes me juſtly deſerve not only that every creature should treade on me; but even to be overwhelmed alſo with all ſorts of punishments, and miſeryes.

Vouchſafe, ô Lord, ſo deepely to engrave this feeling, and true humble knowledge of my ſelfe in my hart, as it may never weare out; but rather ſerve me as a ſecure antidote againſt all vaine glory, and ſelfe-eſteme; whereby to be diſpoſed ever to enjoy the ſpirit of true Humility; and to render all honour

and glory, to whome only it is due for tyme and all Eternity.

Acts of true dread, and feare.

IF I make but good reflection on thoſe thy words, ô Souveraine Judge of men, that we are to render thee an accompt of the leaſt idle word; and that according to the talent given us of thy grace, we muſt render fruit in due proportion; and receive our judgement proportionably thereunto; I were very ſenſleſſe if I should not be ſtrucke with horrour and great feare, conſidering not only the infinity of my idle words, bnt alſo of my grevious deeds committed againſt thee; as alſo the multitude of thy graces beſtow'd on me, whereof I have made ſo very ill employment.

O my Souveraine Lord, inſpire my ſoule with this wholeſome terror, pierce my hart, and rule my diſordered affections with the sharp-piercing naile of thy feare; to

the end that I never more rebell againſt thy holy law. Cauſe by thy grace that this apprehenſion and wholeſome feare of thy judgment may ſeparate my hart from whatſoever may diſpleaſe thee; and lett it dedicate and conſecrate to thee entirely all its actions and affections for thy eternall glory.

Acts to be made in tyme of affliction, or trouble either in body or minde.

O Father of mercy, and God of all conſolation, it being now the houre ordayned by thy divine pleaſure that I ſhould ſuffer, I bleſſe and adore thy holy name, deſiring to perſevere in that due fidelity which I owe thee. I moſt humbly ſubmit my ſelfe to the divine order of thy holy will, as well in griefe and paine, as in my conſolation and joy.

I acknowledg and doe freely confeſſe, that the leaſt ſin, which I ha-

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I acknowledg and doe freely confeſſe, that the leaſt ſin, which I ha-

ve committed againſt thee, deſerves farr greater punishment: and therefore I moſt humbly thanke thee, ô mercifull Lord, for thy ſo lovingly and ſo very favorably chaſtiſing me. And notwithſtanding all the repugnance nature feeles herein, with a moſt willing hart I accept thy correction, and moſt readily ſubmit to it, in what manner ſoever it shall pleaſe thee to diſpoſe of me: and I will alwayes ſincerely ſay with my divine Redeemer: *thy will be done, not myne.* Grant me the patience, ô heavenly Father, by the ſacred merits of thy deare ſonne Jeſus, which shall be neceſſary for my well ſuffering, and then accomplish in me what shall be moſt pleaſing to thee. O my God, I doe entirely abandon my body, my ſoule, my goods, my life, yea all I have, into the hands of thy fatherly providence; to the end that both for tyme and Eternity thou diſpoſe of me according to thy bleſſed will and pleaſure.

Luc 22.

Acts of mildeneſſe and meekneſſe.

THou, ô my Lord, who art the true peace; who loveſt to reſt in a quiet, mild, and gentle hart: Grant me, I beſeech thee, this thy beloved vertue, whereby I may truly banish from my hart all diſquiet, and impatience; thereby to enjoy true ſolid content of mind; *for the meeke shall delight in abundance of peace.* Pſal. 36.

Vouchſafe, ô Lord, that I may learne this leſſon of thee, who commandeſt me to be *milde and humble of hart*, thereby *to find true reſt unto my ſoule*: for as no quarrel can be fixt upon a pleaſant countenance, and cheerefull minde: ſo alſo courteous language and gentle behaviour will conquer the greateſt ennemy; The converſation of ſuch a man is gratefull to all company, and yealds both confort and content Matth. 11.

to all; for nothing is more pleasing, then a sweet, milde, and peacible humour; nor is there any thing more offensive, and displeasing then a froward, peevish and impatient nature.

Acts of Mortification.

THou knowst right wel, my God, that such is the corrupt inclination of man, that it incits him continually to sin, and keeps him as tossed with the contrary waves of unruly passions, unlesse by needfull mortification he make vertuous resistãce thereunto. Grant therefore to me a true mortifi'd spirit; whereby to subject the flesh to the spirit, my passions to reason, and my reason entirely unto thee.

But oh! how farr am I from enjoying this holy vertue, who give so great scope to my unruly passions, to my disordered affections, as also to my proper judgment and will?

Grant me, Lord Jesu, that I may shew this vertue unto others, much rather by practise, then by faire promissing words; and that I may put a carefull watch both over my senses, and affections; my passions of hatred, chollar, feare, love, &c. and finally to mortify my unruly will and to submit my judgmēt in all things to thy divine will and pleasure.

Acts of the vertue of Patience.

NO vertue is more necessary then holy Patience; we being almost continually in occasions for the practise of it: and by the helpe thereof, we surmount the greatest difficulties: whereas an impatient man refusing sinfully to submit to God's decrees (who is the author of all our sufferings) is most unreasonable; and by that meanes, begins his Hel, even in this present world. And as that man is of all others living the most happy, who is of all

others the moſt patient : ſo on the contrary, he is moſt miſerable, who is moſt impatient. Thy heavenly grace therefore, ô loving God, enable me to practiſe this ſo great a vertue, and to avoyde the contrary, which is ſo dangerous a vice.

Vouchſafe, ô gracious Lord, that I may but well reflect upon thy long great patience in ſuffering my perverſe and many ſins againſt thee : that I may rightly conceave how juſtly I have deſerved to ſuffer farr greater evils, without compariſon, and them eternally : and therefore may reſolve by thy holy grace to ſuffer patienly for thy ſake, and in hope to expiate for my ſins, what afflictions ſoever shall befall me.

Acts of Perſeverance.

IT is Perſeverance, my God, on which depends the aſſurance of ſalvation ; all former reſolutions, and good purpoſes whatſoever, without it, were but loſt labour, and in vaine ; for he only that perſevers

shall be crowned with victory, and will ſave his ſoule; which is a reward indeed ſufficient to encourage us to give the preſent moment of an uncertaine life, for ſo never-ending a Bliſſe.

O happy perſeverance, which winns ſuch a glorious crowne! and without which it would be to ſmale purpoſe with Judas well to begin the holy practiſe of vertue, unleſſe by the help of mortification, we perſever to the end. Yea our damnation would be much the greater for our neglect of God's holy grace.

Strengthen my ſoule, ô my ſouveraine Redeemer, with this happy vertue of perſeveraunce in holy patience and conformity in all adverſity, as well as in proſperity; in ſickneſſe, as in health; in poverty as in wealth; in contempt and calumny, as in proſperity and praiſe, or heigheſt fauours from men. For our beginning well, is the effect of God's grace; but our not perſevering is ſin-

full neglect, and deeply deſerveth punishment.

O what cauſe of horrour aud juſt feare have I to conceive for my ſo great inconſtancy in perſevering in ſo many good purpoſes and pious reſolutions, which thy great goodneſſe, my loving God, hath vouchſafed ſo frequently to inſpire me with, I falling from luke-warme to be key-cold, and thence into a totall neglect of what I was bound to doe. But thou, my mercifull Lord, although thy great mercy hath thus long expected me with much patience for my amendment; yet farther preſumption may juſtly draw upon me thy wrath, and my endleſſe punishment, which he prevent, who hath pay'd with his moſt precious blood ſo deare a ranſome to ſatisfy the juſtice of his Eternall Father, with whome and the Holy Ghoſt, three divine Perſons, and one living God *be benediction, and glory, wisdome and thankes-giving, honour, and power, and ſtrength for ever and ever. Amen.*

IHS

DEVOUT PRAYERS TO BE SAID, Some daily; and others at convenient oportunity; as each one shall beſt make choyce for his particular devotion.

IT is moſt certaine that prayer is abſolutely neceſſary for our ſalvation: it being ſo, that God will never beſtow on us his graces requiſit thereunto, but by the meanes of holy prayer, whereby we demande the ſame: By this he alſo preſerves us humble, and acknowledging, that of our ſelves, we are able, neither to reſiſt our enemies, fly ſin, nor practiſe vertue, whereby to

worke our ſalvation; but that from him muſt proceed all needfull ſuccour to obtayne that Bliſſe. No, we neither are able to begin to doe well, nor to perſever, without the ſpeciall grace of God; which is obtayn'd by holy prayer. Yea, like as the body cannot live without reſpiration and ayre; ſo neyther can the ſoule long continue in the life of God's grace, without the needfull exerciſe of prayer; which is as neceſſary for the ſoule, as is water for plants; without which, as they could produce no fruit, ſoe neither can the ſoule without prayer be able to bring fourth the fruit of true vertue and piety. The neceſſity of this holy vertue of prayer is ſuch, as our divine Redeemer tells us; that *it behooveth alwayes to pray, and not to be weary*: Yea, *without intermiſſion pray* (ſaith S. Paul) which is not to be underſtood, by continuall vocall prayer, for that is impoſſible; but that with a pure intention we al-

Luke 18. 1.

1. Th. 5.

wayes praiſe God, and direct to his glory whatſoever we doe.

To pray fruitfully, and as it may be moſt gratefull to God: we muſt conſider with whome we treate; and who we are that treate with him; and greatly to humble our ſelves thereat with feare. We muſt further conſider that he is our Creator, our Redeemer, and our Judge. Now as he is our God, let us adore him: as he is infinitly good, and bountifull, love him: as he is juſt, feare him: in regard of his benefits, bleſſe and be thankefull to him: and laſtly, as our Father, let us recurr to him for all our neceſſities, with much hope and humble confidence in all our wants and neceſſities. *Before prayer, prepare thy ſoule, and be not as a man that tempteth God.* Eccl. 18. 3.

worke our ſalvation; but that from him muſt proceed all needfull ſuccour to obtayne that Bliſſe. No, we neither are able to begin to doe well, nor to perſever, without the ſpeciall grace of God; which is obtayn'd by holy prayer. Yea, like as the body cannot live without reſpiration and ayre; ſo neyther can the ſoule long continue in the life of God's grace, without the needfull exerciſe of prayer; which is as neceſſary for the ſoule, as is water for plants; without which, as they could produce no fruit, ſoe neither can the ſoule without prayer be able to bring fourth the fruit of true vertue and piety. The neceſſity of this holy vertue of prayer is ſuch, as our divine Redeemer tells us; that *it behooveth alwayes to pray, and not to be weary*: Yea, *without intermiſſion pray* (ſaith S. Paul) which is not to be underſtood, by continuall vocall prayer, for that is impoſſible; but that with a pure intention we al-

Luke 18. 1.

1. Th. 5.

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A prayer to the moſt ſacred and Bleſſed Trinity.

O Eternall Father, by all creatures to be adored, I a moſt wretched ſinner doe offer unto thee for my innumerable offences, and for the ſins of all the world, the bitter death and paſſion of thy divine ſonne, our mercifull Lord and Saviour Jeſus Chriſt. I offer to thee his labours, his faſtings, all his toyleſome wearineſſe; his watchings, his prayers, his teares, his humility, his patience, and his charity. I offer to thee his ſuffered contumelies, his paines, his ſtripes, and dolorous wounds. I offer all the dropps of his moſt precious blood. I offer alſo here the merits of his ever immaculate and pure Virgin-Mother, and of all the holy Saints and bleſſed ſpirits in Heaven.

O divine Jeſu, my loving Saviour, I render thee moſt humble

thankes for thy innumerable benefits beſtowed on me, though moſt unworthey. For thy miraculous incarnation and chaſtly pure byrth; for thy holy life and converſation, for thy moſt ignominious death and paſſion. Make me, I beſeech thee, partaker of thy ſacred merits; and vouchſafe that by the imitation of thy vertues, I may be found a living branch in thee, who art the true vine of everlaſting life.

O Holy Ghoſt my comforter, I commende to thee my ſoule and body; the whole courſe, and ending of my life; grant me grace, and true repentance for all my ſins, whereby, and by thy infinit mercy, to be purifi'd from them all, before I depart from my mortall body. To thee, ô my God, I wholy commit my ſoule, and body; my life, and death; my tyme and my Eternity; defend and keepe me, thy unworthey ſervant, from all evill; illuminate my underſtanding, guide my will, ſtrengthen

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my ſpirit againſt puſillanimity; and keepe in me an humble hart, that it fall not into pride or preſumption: give me true faith, firme hope, with ſincere and perfect charity, that I may wholly delight in thee, that with my whole hart and ſoule I may love thee, and every way fulfill thy moſt bleſſed will and pleaſure.

O holy and bleſſed Trinity, God omnipotent, to thee I moſt humbly commende all my affaires, both ſpirituall and corporall. I commende unto thee my benefactors, my kindred, friends and enemies; and all for whome I ought to pray, or who have deſired me to pray for them. I commende unto thee, the whole Catholick Church; renewe in it, I beſeech thee, purity of life; nourish and keepe amongſt rhe true members thereof mutuall charity, that with their whole harts and ſoules they may love thee. Such as doe erre, call them backe to the way of truth; extinguish all hereſies, com-

fort and releeve all troubled minds and conſciences, as alſo ſuch as are oppreſſed either with internall temptations, or corporall calamities. Amen.

A devout forme of thankes-giving, with an humble craving of all requiſite vertues.

BE mercifull unto me, ô God, according to thy great mercy, and anſwerably to the multitude of thy mercies blot out all my offences. I a moſt wretched ſinner, doe hartely deſire in all humility to adore and worship thee, to render unto thee immortall praiſe, and thankesgiving for all thy bleſſings, ſpecially for that unſpeakable charity, wherein thou didſt ſend downe thy only begotten ſonne into this vale of teares for the worke of our redemption. O mercifull Father, I the leaſt of all thy ſervants, doe magnify and praiſe thy ever glorious

name for his holy incarnation and nativity; for his poverty and familiar converſation; for his heavenly doctrine and miracles; for his Death and Paſſion; for his Reſurrection and Aſcention. I yeald unto thee all poſſible thanks for that divine myſtery of his precious body and blood in the venerable Sacrament of the Euchariſt; wherewith we are ſpiritually and ſtrongly nourished, we are cleanſed and ſanctifi'd, and our ſoules made partakers of all heavenly graces and benedictions. I give thee harty thankes, that me, a handfull of duſt of no value, thou haſt vouchſafed firſt to wash with the laver of baptiſme to remiſſion of my original ſin; and after convenient tyme, thou haſt brought me by the light of thy holy grace to the profeſſion of the only true ſaving faith. I humbly thanke thee; that from my cradle thou haſt nourisht, cloathed, and cherished me; ſupplying all things neceſſary for the relief

and maintenance of this my preſent life. I evermore extoll and magnify thy holy name, that in great mercy thou haſt hitherto ſpared me; albeit from my youth I have wantonly ryoted in manifould exceſſes; thou patiently expecting, till by thy grace I might be awaked from the ſleepe of ſin, and reclaimed from my vanities and wicked life. For hadſt thou dealt with me according to my demerits, my ſoule long ere this, oppreſſed with innumerable ſins, had been plunged into the bottomeleſſe gulfe of Hel. In reſpect of all which thy mercies, graces, and bleſſings, I deſire that my hart may be enlarged to render thee a more ample tribute of praiſe and thankesgiving, then hitherto I have done.

And now for thoſe things, whereof I ſtand in need, and moſt deſire to obtayne at thy hands. Firſt, ô my God, never leave me, I beſeech thee, to my ſelfe, but let the bit of thy chaſt feare be ever in my jawes, to

curbe and keepe me within the compaſe of thy obedience, that I may dread nothing ſo much, as in the leaſt ſort to offend and diſpleaſe thee: for which cauſe, let thy holy love ſo temper all tryals and temptations which happen unto me, that I may profit by them. Thou, my Creator, knoweſt how fraile I am, and that my ſtrength (of my ſelfe) is nothing. Moreover, ô heavenly Father, even for the venerable and profound humility of thine only ſonne Jeſus, I beſeech thee, that thou wouldſt keepe farr from thy ſervant, all pride and hautineſſe of mind, all ſelfe-love and vaine glory, all obſtinacy and diſobedience, all craft and hurtfull diſſimulation: that I may caſt downe and tread under my feet the ſpirit of gluttony and lechery; the ſpirit of ſlouth and idleneſſe; the ſpirit of malice and enuy; the ſpirit of hatred and diſdayne; that I may never diſpiſe; nor contemne any of thy creatures, nor preferrre my

ſelfe before others; but, ever little in my owne eyes, thinke the beſt of others, and deeme and judge the worſt of my ſelfe. Inveſt me, holy Father, with the wedding-garment of thy beloved ſonne, the ſupernaturall vertue of heavenly charity, that I may love thee, my Lord God, with all my hart, with all my ſoule, and with all my ſtrength; that neither life nor death, proſperity nor adverſity, nor any thing elſe may ſeparate me from thy love. Grant that all inordinate affection to the tranſitory things of this world, may daily decay, and dye in me; that thou alone maiſt be taſtfull, pleaſant, and ſavoury to my ſoule. O moſt gracious God, give unto thy ſervant, an humble, contrite, and obedient hart; an underſtanding alwayes occupied in honeſt, and vertuous cogitations; a will tractable, and ever prone to the better; affections alwayes calme and moderate; a watchfull cuſtody of my

ſenſes; that by thoſe windoes no ſin may enter into my ſoule; a perfect government of my tongue, that no corrupt or unſeemely language may proceed from my lipps; that I may not buſy my ſelfe in the faults and imperfections of others, but rather attend to the amending of my owne. Finally, ſo long as I am detayned in this priſon of my body, and exiled from my heavenly country, let this be my portion, and the comfort of my banishement; that free from all immoderate worldly cares, and penſive ſollicitude of this preſent life; wholly devoted to thy ſervice, I may attende only to thee, I may cleave unto thee, I may reſt my ſoule in thee, and ſetting in ſilence, I may give way and entertainement to the heavenly doctrine, to the good motions and inſpirations of thy holy ſpirit. In theſe ſweet exerciciſes, let me paſſe the ſolitary houres of my teadious pilgrimage, with patience, expecting the shutting up of

my dayes, and happy end of this my miſerable life. Grant, ô thou lover of mankind, my Lord and my God, that when this my earthly tabernacle ſhall be diſſolved, being found free from all pollution of ſin, as after baptiſme, I may be numbered amongſt thoſe bleſſed ſoules, who, through the merits and paſſion of thy deare ſonne, are held worthey to reygne with thee, and to enjoy the glorious preſence of the bleſſed Trinity, Father, Sonne, and Holy Ghoſt, to whome, by all creatures in Heaven and Earth, be rendred praiſe, and thankes-giving, world without end. Amen.

A prayer to the bleſſed Virgin, as alſo to the holy Saints, and Angels.

O Bleſſed Virgin, mother of my devine Redeemer, have pitty on me a moſt wretched ſinner: I devoutely ſalute and honour thee, ô

glorious Queene of heaven, and powerfull advocate of all distressed soules; obtayne for me, I beseech thee, of thy deare sonne Jesus, the remission of all my great offences; obtayne for me perfect charity, and profound humility; true mortification, and forsaking of my selfe; obtayne for me constant patience, refrayning, and temperance of my tongue and senses; obtayne for me purity, simplicity, and sincerity of mind, and that I may be one according to the hart's desire of thy divine sonne, my loving Saviour.

All haile, ô immaculate Virgin, of whome Christ Jesus, the brightnesse of his Father's glory, would be borne; and whome with thy precious milke thou didst feed and nourish. O blessed mother of true compassion, assist my weakenesse in all my temptations, and necessities; in all my perils of sin, and in the houre of my death; that by thy powerfull intercession, I may be

protected againſt the dangerous aſſaults of my ghoſtly enemies, and obtayne the needfull help to dye in the happy perſeverance of God's holy grace.

O yee Angelical bleſſed ſpirits, pray for me; and thou eſpecially, my holy Angel, the faithfull keeper of my ſoule and body; have thou faithfull care over me. O all yee holy ſaints of God, who have paſſed over the troubles and vexations of this exile, and attained moſt happily the ſecure reſting port of your celeſtial beatitude, I moſt humbly crave your protection; helpe me with your powerfull interceſſion, both now and at the houre of my death. Amen.

An other prayer to the B. Virgin.

REmember, ô moſt pious Virgin Marie Mother of all conſolation, that thoſe who make their

recourſe for ſuccour in tribulation by thy powerfull interceſſion unto thy deare ſonne Jeſus, are never refuſed; wherefore in this aſſured and humble confidence, I a moſt ſinfull ſoule, make my recourſe unto thee, ô mother of pitty, with ſighs and repentant teares from a penitent hart; I doe moſt earneſtly and humbly crave thy helpe. Refuſe not therefore, according to thy wonted compaſſion, to behould my weeping hart, and to give eare to my inſtant cry; that by thy celeſtiall favour, I may be forgiven by thy devine ſonne Jeſus, my mercifull and only Redeemer. O glorious and immaculate Virgin, bleſſed mother of God, and Queene both of Heaven and Earth, although thy glory exceeds without compariſon what honour ſoever we are able to render thee, yet thy principall and ſweet excellency being great humility, and perfect conformity unto the will and pleaſure of Almighty God, who

is thy Father, thy Spouſe, and thy only deareſt Sonne, nothing is refuſed thee, all thou demandeſt, being pleaſing unto him, whome nothing can reſiſt. Vouchſafe therefore, ô mother of true pitty, to make thy powerfull interceſſion for me, for my friends, kindred, benefactors, enemies, and for all ſinners whatſoever; to the end wee may behould thee in that celeſtiall habitation; there with thee, to praiſe, and glorify the moſt holy Trinity for all Eternity. O glorious Virgin mother of God, moſt pleaſing temple of the Divinity: ſacred veſtry wherein the Second Perſon of the bleſſed Trinity was inveſted by the holy Ghoſt with our humanity; Gate of Heaven, and my ſecond hope, I beſeech thee, ô glorious Virgin, vouchſafe in thankes-giving for the love which God hath shew'd to thee, as to his Mother, Daughter, and beloved Spouſe, to take me this day, and for the whole courſe of

my life, into thy ſingular protection: procure that my actions, words, and intentions be alwayes pleaſing to thy devine ſonne Jeſus; that I may live to him, and dye for him, and in him. Amen.

A prayer to obtayne a fervent love towards God, our neighbour, and our enemies.

O Merciful and devine Redeemer Jeſu, who haſt washt us with thy precious blood, and given thy ſelfe to death for us, who haſt been reputed with the wicked, and moſt cruelly wounded for our iniquities, breuſed, and abuſed for our offences, and by thy ſtripes haſt made us whole, I beſeech thee, ô Lord, for this thy ineffable mercy and charity to powre into my hart the ſweet heate of thy heavenly grace, that ſo the fire of thy charity may perpetually burne, and worke within me; and that there may alwayes grow in me ſuch a continuall, and

never failing affection of pitty, benevolence, and piety, as may extende it self to all creatures, through the love and contemplation of thee.

Fill, ô Lord, I beseech thee, my soule, my senses, and desires with fervent and perpetuall charity, that in all things, and above all I may most hartely love thee; and that according to thy good will and pleasure I may love my neighbour in thee, and for thee. Grant me grace, I humbly beseech thee, that with all my hart I may, to thy glory, love, search, and advance the salvation, profit, and commodity of every one.

Grant me, ô Lord, to love mine enemies with sincerity, both in word and truth; take from me all bitternesse of mind, wrath, anger, disdayne, envie, and whatsoever is against or contrary to pure and sincere charity; that so in all sincere simplicity of hart, I may have a good opinion of all, may judge no man rashly,

my life, into thy ſingular protection: procure that my actions, words, and intentions be alwayes pleaſing to thy devine ſonne Jeſus; that I may live to him, and dye for him, and in him. Amen.

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never failing affection of pitty, benevolence, and piety, as may extende it ſelf to all creatures, through the love and contemplation of thee.

Fill, ô Lord, I beſeech thee, my ſoule, my ſenſes, and deſires with fervent and perpetuall charity, that in all things, and above all I may moſt hartely love thee; and that according to thy good will and pleaſure I may love my neighbour in thee, and for thee. Grant me grace, I humbly beſeech thee, that with all my hart I may, to thy glory, love, ſearch, and advance the ſalvation, profit, and commodity of every one.

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but love every one in thee, with holy and harty affection; and that I may shew them both in words, and workes, all ſweetneſſe, all clemency, and true love.

A prayer that we may receive the B. Sacrament before our death.

O Allmighty and moſt mercifull Lord, I praiſe and give thee moſt humble thankes for having ſo graciouſly made me ſeverall tymes partaker of that devine & great miſtery of thy holy Sacrament, and thereby to be fortifi'd and greatly comforted with thy bleſſed preſence. O heavenly Father, let every tongue bleſſe thee, let every creature praiſe thee for this ſouveraine guift of thy devine bounty, for which, with them, I alſo offer and preſent to thee, my God, all the praiſes of the Angels, and of all the Elect which alreadie doe, or

ever shall enjoy thee in Eternity.

And I beſeech thee, ô deare Jeſu gracious Redeemer of my ſoule, that at the houre of my death, thou wilt vouchſafe to viſit me with thy gracious preſence in this moſt bleſſed Sacrament; and by thy grace, prepare my ſoule, I beſeech thee, by a faithfull and contrite confeſſion, whereby to make it a pleaſing habitation for thee, true God and Man, my loving Saviour. Forgive my former many treſpaſſes, by the ſacred merits of thy bitter death and paſſion, and grant that I may end this my mortall life in the finall perſeverance of thy grace.

O God omnipotent, have mercy on me for the love of thy deare ſonne Jeſus, the life of all that ſhall be ſaved. O Jeſu equal God with the Father and the holy Ghoſt, conſerve and keepe me in thy grace; ſuffer me not to be drawne from thee, through any ſubtile perſuaſion of my ghoſtly enemy. O Holy Ghoſt

proceeding from the Father and the Sonne, the comforter of the elect, and inspirer of all good guifts, replenish my hart with all charitable desires and heavenly inspirations necessary for my salvation. Grant this, ô holy Trinity, for the bitter passion of our divine Redeemer Jesus, and by the merits, and intercession of the glorious Virgin Mary, and of all the blessed Saints and Angels. Amen.

A prayer to demand heavenly vertues, and good life.

GRant unto me, ô mercifull God, ardently to desire such things as are pleasing unto thee, and prudently to accomplish them to the praise and glory of thy name. Grant me, ô Lord my God, that I faile not betwixt Prosperity and Adversity: that in the former I be not too much puffed up, nor in the latter too much dejected; that I may

joy or ſorrow at nothing, but what leadeth unto thee, or draweth away from thee; that I covet to pleaſe none, nor feare to diſpleaſe any, but only thee. Let all tranſitory things, ô Lord, become vile unto me, and let all that is pleaſing to thee, be for thy ſake moſt deare unto me. Let that joy be but teadious to me, which is without thee, and let me deſire nothing out of thee. Let that labour delight me, ô Lord, which is for thee, and let all be unpleaſing to me, which is without thee. Make me, ô, Lord obedient without contradiction, poore without murmuring, chaſt without corruption, patient without repining, humble without baſeneſſe, merry without diſſolution, ſad without dejection, quick without levity, fearefull without deſpaire, true without doubleneſſe, doe good without preſumption, correct with diſcretion, edify without diſſimulation. Grant me, ô Lord my God, an under-

ſtanding knowing thee, a diligence ſeeking thee, a wiſdome that may finde thee out, a converſation pleaſing to thee, a perſeverãce faithfully expecting thee, and a confidence finally embracing thee, to be pearced with thy paines through penance, to make uſe of thy benefits to thy glory, and my owne ſoul's good; and at length by thy grace to enjoy thy glory, there to praiſe and magnify thee for ever and ever. Amen.

A prayer of praiſe, of thankesgiving, and of magnifying God.

ALmighty and moſt mercifull Father, unto thee all the heavenly company of the celeſtial citie doth inceſſanty with due reverence and homage ſing glory and everlaſting praiſe. Thee, ô Lord, all Saints, and holy ſoules doe praiſe and magnify with condigne honour,

as to whome all praiſe and glory is moſt due: nor is there any creature that can ſufficiẽtly, according to thy worthineſſe, give ſufficient praiſe to thee. Thou art that unſpeakable, incomprehenſible, and everlaſting goodneſſe. Thou, ô Lord, haſt made me, and by the merits of the bitter paſſion of thy moſt bleſſed ſonne, (which he vouchſafed to ſuffer for man's ſalvation) reſtored me to grace and favour. To thee only is due all praiſe, glory, and honour. O ſouveraine Lord, I miſerable wretch, a creature of thy making, a ſilly worme of the earth, have a good will to praiſe and magnify thee with all my hart and ſoule; but without thy ſpeciall grace I am but faint, and wonderfull weak. Wherefore I come to thee, my God, my life, my ſtrength, my hope, and only comfort, to crave thy mercy and grace to give me power to praiſe and honour thee, and that all I doe may be

pleaſing and acceptable unto thee. Grant me the light of thy grace: that my mouth may ſpeake, and my hart ſtudie thy glory. But becauſe all praiſe in a ſinner's mouth is baſe and vile, and that I manifouldly have offended with my lips; thou therefore cleanſe, ô divine Jeſu, my hart from the filth of ſin; ſanctify me, moſt powerfull Lord and Saviour, and make me worthy to magnify thee. Let thy devine ſweetneſſe wholly poſſeſſe my mind, and feed my ſoule with the delight of celeſtiall cogitations. Separate it, ô Lord, from the love of all viſible things, and incline it to the ſtudie and meditation of inviſible. O Almighty God, inſpire thou my hart, that I may continually give thankes and honour unto thee. Grant me grace that in this pilgrimage and vale of miſery I may ſo praiſe thee, that through thy grace and mercy, I may be aſſociated to their bleſſed fellowship who ſee thee everlaſtin-

gly, and ſing praiſes to thee, world whithout end. Amen.

A prayer of thankes-giving, and of craving devine favour.

O Moſt mercifull Lord Jeſu, in remembrance of thy bleſſed incarnation, death, paſſion, wounds, ſorrowes, griefes, teares, and drops of thy moſt precious blood, and in remembrance of thy infinit love to man, and in the union of that oblation and holy ſacrifice, by which thou didſt offer thy ſelfe on the Altar of the Croſſe, I doe offer my ſelfe to thy praiſe and glory; humbly beſeeching thee to give to ſinners the true ſpirit of repentance; to the living, grace; to the deceaſed, mercy and reſt; and to us all life everlaſting. I commend unto thee, ô Lord, my ſoule and body, moſt humbly beſeeching thee to have mercy on me, and upon all thoſe for whome either by nature, friend-

ship, or gratitude I am bound to pray; and in particular for N. N. &c.

I moſt humbly render to thee due thankes, ô my Lord God and mercifull Father, for that thou didſt vouchſafe to ſend thy only deare ſonne Jeſus into this world to dye for man the reproachfull death of the Croſſe, to the end that he might offer himſelfe to thee a moſt pure, holy, and acceptable ſacrifice for our ſins, and purge thereby our conſcience from all its foule ſtaynes of impiety. By this thy exceſſive and infinit love, and by thoſe moſt cruell torments of thy owne ſonne, our Saviour, we moſt humbly beſeech thee to preſerve in us continually thoſe devine fruits of our Redemption, and make us alſo daily to die with him to the world, and to be crucifi'd to the luſts and deſires of the flesh, and to live to thee only all our life; ſo that finally we may reygne with him eternally: where thou with the Holy Ghoſt liveſt one true

and eternall God for ever and ever. Amen.

A prayer to all the Saints.

ALl haile, yee holy and moſt glorious Saints of God, who now have paſt the dangerous ſea of this mortality, have attain'd to the ſecure haven of everlaſting reſt and ſecurity, and deſerved to be made fellowes and partakers of the heavenly joyes, being now without care for your ſelves, be yee carefull for us. Vouchſafe to be our advocats, and governors. Pray unto God for us, that by your interceſſion and merits we may in this life obtayne grace, and at the houre of death, our ſoules departing in that happy ſtate, may arrive at the ſafe porte of eternall glory; where you with the glorious Trinity doe reygne world without end. Amen.

A prayer to all the Angels.

ALl haile, yee bleſſed Angelical ſpirits, who with celeſtial melody doe praiſe and glorify our omnipotent Lord, and in his glorious preſence doe continually rejoyce; have compaſſion on me a poore wretch. And thou ſpecially, ô holy Angel, the keeper and guardian of my ſoule and body, unto whome by God's ſpecial commandement I am committed, I beſeech thee to diſcharge that office towards me with faithfull diligence, and to keep, defend, and protect me this day from all evil viſible and inviſible. Amen.

A Prayer in ſickneſſe.

LEt my requeſt enter into thy ſight, ô Lord, and let thy hand be ſtretcht forth to make me whole. Behould I am the man that coming

downe from Jerico, was ſorely wounded by theeves, and left halfe dead. Doe thou aſſiſt me, ô mercifull Samaritan. I have grievouſly ſinned in thy ſight, and ſo full is my ſoule of thoſe deadly wounds, as hadſt thou not died for me, my ſoule would have dwelt in Hel. I am, ſweet Jeſu, a part of that deare purchaſe; for me thou didſt ſhed thy precious blood, caſt me not away. I am the sheep that went aſtray; ſeeke me, ô good shephard, and put me in thy flock, that thou maiſt be juſtified in thy word; for thou didſt make me a promiſe, that at what houre ſoever a ſinner should repent him of his ſins, and turne to thee, he should be pardoned: I repent, ô Lord, and bewaile my ſins, I acknowledge my iniquities: I am not worthy to be cal'd thy ſonne; for I have ſinned againſt heaven, and before thee. But turne away, ô Lord, thy face from my offences, blot out my iniquities according to

thy great mercy: caſt me not away from thy ſight; deale not with me according to my ſins; nor judge me after the deſert of my iniquities, but help me, ô Lord my God and Saviour, and for the glory of thy name deliver me, that I may praiſe thee for ever more, with all thy glorious Elect in thy celeſtiall kingdome of Beatitude, for all Eternity. Amen.

A Prayer for the ſicke.

O Almighty and everlaſting God, the eternall health of them that beleeve in thee: heare us for thy ſicke ſervant, for whome we humbly crave the helpe of thy mercy, that health being reſtored unto him, he may yeald thankesgiving to thee in thy Church; through our Lord Jeſus Chriſt. Amen.

A Prayer when we begin our actions.

PRevent, we beſeech thee, ô Lord, our actions by thy ſpirit aſſiſting us, and in helping forward, proſecute them: that all our prayers, and workes may begin allwayes from thee, and begun by thee, may be ended; through Chriſt Jeſus our Lord. Amen.

Prayers to obtayne the grace of the Holy Ghoſt.

O God, to whome each hart is open, and each will doth ſpeake, and from whome no ſecret lyeth hid: purify by the inſpiration of the holy Ghoſt, the cogitations of our hart; that we may deſerve perfectly to love thee, and worthily to praiſe thee: through our Lord and true God. Amen.

A prayer to obtayne the ſame grace for our freinds.

O God, who haſt powred the guifts of charity by the grace of the holy Ghoſt into the harts of thy faithfull, grant unto thy ſervants, for whome we crave thy clemency, health of minde and body; that they may love thee with all their ſtrength, and accomplish with all love what things are pleaſing unto thee; through Chriſt our Lord. Amen.

A prayer to obtayne the ſame grace forour enemies,

O God the lover and keeper of peace and charity, give unto all our enemies, peace, and true charity; grant unto them remiſſion of all their ſins; and powerfully deliver us from all their deceipts: through Chriſt Jeſus our Lord. Amen.

A

A Prayer to repell wicked thoughts.

O Almighty and milde God, mercifully regard our prayers, and deliver our harts from the temptations of evil thoughts: that we may deserve to be made a worthy dwelling for the holy Ghost: through our Lord Jesus Christ. Amen.

A Prayer to obtayne charity

O God who makest all things to profit them that love thee; grant unto our harts an inviolable desire of thy charity; that the desires conceived by thy inspiration, may by no temptatiō be altered, through the same Lord Jesus. Amen.

A Prayer to begg Patience.

O God who hast broken the pride of the old enemy, by the

patience of thy only begotten Sonne: grant unto us, we beſeech thee, worthely to call to mind what he ſo meekely ſuffered for us, and by his example, quietly to endure the adverſe chances falling upon us: through Chriſt our Lord. Amen.

A Prayer to require the ſuffrages of Saints.

WE beſeech thee, ô Lord, defend us from all perils of body and mind; and the glorious Virgin Mary mother of God praying for us, togeather with the bleſſed Apoſtles S. Peter and S. Paul, bleſſed S. Joſeph, Saint N. and all the glorious Saints, and Angels: thou being benigne, grant unto us ſalvation and peace: that adverſities, and all errours being deſtroy'd, thy Churchmay ſerve thee in ſecure liberty: through Chriſt our Lord. Amen.

A Prayer to require continency.

KIndle with the fire of the holy Ghoſt our reines ād our harts, ô Lord, that with chaſt bodies we may ſerve thee, and with pure harts pleaſe thee; through our Lord and only Saviour Jeſus. Amen.

A Prayer in tyme of warre.

O God who diſſolveſt warres, and by the power of thy protectiō doeſt vanquish the impugners of them that truſt in thee; help thy ſervants, earneſtly craving thy mercy, that the cruelty of all their enemies being depreſſed, they may praiſe thee with inceſſant thankesgiving; through our Lord Jeſus. Amen.

A Prayer for peace.

O God, from whome are all holy deſires, rightfull counſeiles,

and iuſt workes; give unto thy ſervants that peace which the world cannot give: that our harts being diſpoſed to keepe thy commandements, and the feare of enemies being taken away, the tymes, through thy protection, may be peacible, by the merits of thy deare ſonne Jeſus. Amen.

A Prayer in time of famine and peſtilence.

GRant unto us we beſeech thee, ô Lord, the effect of our prayers, and by thy mercie turne away from us peſtilence and famine, that the harts of men may know that ſuch ſcourges proceed from thy indignation, and ceaſe by thy mercy; through our Lord Jeſus Chriſt. Amen.

A Prayer for raine.

O God in whome we live, are mooved, and have our beeing;

grant unto us competent raine, that ſufficiently releeved by thy preſent aide, we may more confidently deſire things everlaſting; through our Lord Jeſus. Amen.

A Prayer for fair weather.

HEar vs, ô Lord, crying unto thee, and grant fair weather vnto us thy humble ſuppliants, that we, who are moſt juſtly afflicted for our ſins, may by thy preventing mercy experience thy ſweet clemency, through Chriſt our Lord. Amen.

A Prayer in any tribulation.

ALmighty God, deſpiſe not thy people crying unto thee in affliction; but for the glory of thy name, being pacifi'd, ſuccour the afflicted: through our Lord. Amen.

A Prayer for forgivenes of ſins.

O God who rejecteſt none, but by penance art pacified, and touched with a ſweet commiſeration even towards the greateſt ſinners, mercifully harken to our humble requeſt, and enlighten our harts, that we may be able to fulfill thy commandements: through our Lord Jeſus Chriſt. Amen.

A Prayer for ſuch as are in a journey.

HArken to our ſupplication, ô Lord, and diſpoſe the way of thy ſervants; that amongſt all varieties of this paſſage, and life, they may ever be protected be thy ayde; through our Lord Jeſus Chriſt. Amen.

IHS

OF ASPIRATIONS AND jaculatory Prayers.

IAculatory prayers are briefe elevations of our mind and hart to God, as meditation is the ſame at large. They are ſpeciall great meanes to all ſpirituall progreſſe and vertue; yea they are as the vital ſpirits, and the very nerves of prayer, and are to be uſed, both in tyme of prayer, and alſo very often at other tymes. They are a great ſupport, a cherishing, and a very powerfull invitation to the ſoule in the tyme of dryneſſe and deſolation to raiſe her affection unto God.

This kind of prayer is very briefe, very eaſie, and very fruitfull. It is to be made with fervent affection, devotion, and true tendernes of hart, as king David uſually did practiſe it;

and by this holy exerciſe we may be enabled to obtayne that guift commended to us by our bleſſed Saviour: *it behooves continually to praye and never to give over. Pray without ceaſe*, ſaith S. Paul. Theſe jaculatory prayers are often in the day to be repeated, according to the diverſity of occaſions, and oportunities, either vocally, or only mentally. What fruit they bring, and how efficacious they are to gaine perfection, and ro tranſport the mind from earthly cogitations unto celeſtial, the experience of innumerable vertuous ſoules hath ſufficiently evidenced; and the like experience will better teach then words can expreſſe.

Luke 18. 1. Th. 5.

They are called jaculatory, that is, darting prayers, becauſe in a moment they pierce the heavens, and preſent our requeſts to Almighty God, teſtifying the ardent deſires and holy affections of a ſoule, ſeeking and thirſting after the foun-

taine of all perfection, goodneſſe, and ſanctity.

I *have plac'd them after vocal prayer, they being as the extraction of the ſubſtantiall quint-eſſence thereof; and they preced the following meditations, as being the practiſe of fervent affections, at which by holy meditation we chiefely ayme. Theſe few following jaculatory aſpirations may ſerve as an induction whereby to frame the reſt.*

Say with S. Auſtin: ô my Lord and God, that I but knew thee, and knew my ſelfe!

O grant me perſeverance in thy grace, and true contrition for all my offences.

Forgive me, Lord, the multitude of my ſins, and have mercy on me.

O my great and loving God, oh that I had never offended thee!

O that I could obtayne the right practiſe of true humility, and patience!

Grant me, ô Lord, thy grace,

that I may hate nothing but ſin and my ſelfe, and love nothing but thee and my neighbour in thee, and for thee!

O that thou, my deare Lord, mayſt be the beginning, the progreſſe, and the end of all my actions!

Not my will, ô Lord, but thyne be done. Thy will be done in earth, as it is in Heaven.

Let all tranſitory things, ô Lord, become vile unto me; and let all things that are thine be deare unto me; and thou, ô God, above all.

Pſal. 37. Forſake me not, ô Lord my God, depart not from me, attend unto my help, ô Lord, the God of my ſalvation.

Pſal. 24. To thee, ó Lord, I have raiſed my ſoule; my God, in thee is all my confidence.

Pſal. 50. Create a cleane hart in me, ô God, and renew a right ſpirit in my bowels.

The practiſe of Aſpirations upon the affection of the imitation of our devine Redeemer Ieſus Chriſt.

AMongſt all ſortes of Affectiõs, that above all others is moſt profitable, which moveth us to imitate that moſt perfect example of all devine vertues, our bleſſed Lord and Saviour Jeſus Chriſt, ſtirring up our affection and deſire to embrace and to imitate his ſacred vertues by the practiſe of theſe, or the like holy and fervent aſpirations.

Moſt mild, moſt loving, and patient Jeſu, the perfect example to be imitated, grant me the grace to imitate thy mildeneſſe, meekneſſe, patience, and thy profound humility.

Ah, grant me, ô moſt powerfull Lord, in all things to be conformable unto thy heavenly will and pleaſure.

O the true owner of my ſoule, endowe me with thy love, for which thou haſt created it, and which alone can give it true reſt and ſatisfaction.

O moſt profound humility, correct my pride.

O invincible patience, when ſhall I by thy example be truly patient? beſtow on me thy benignity to correct my cholerick paſſion, and great impatience, I beſeech thee.

O my benigne and powerfull Lord, when wilt thou beſtow on me thy grace to make me humble, patient, devout, and conformable to thy holy will?

The practiſe of Aſpirations upon the affection of admiration of our devine Redeemer's love to man.

O My God, who art thou that ſufferedſt, and for whome?

O my great God, and ſhould my

ſin cauſe thee to endure ſuch torments, ſuch injuries, and ſo reproachfull a death!

O love, thou art exceeding powerfull, thou overcommeſt him, whome none but thy ſelfe alone can overcome.

Ha me! who will grant it me, that I may dye for thee!

Ah that the love of all Creatures were now united in my hart, to make a preſent of it unto thee?

The practiſe of aſpirations upon the affection of Compaſſion of our bleſſed Redeemer's many dolorous ſufferings for ungrateful men.

O From whence ſo ſtrong a chaine, as to draw thee from the throne of glory, to be ſtretched forth upon a moſt reproachfull Croſſe.

O Mercifull and moſt loving Je-

ſu, what is it that I ought not to ſuffer for thee, who haſt moſt willingly endured ſo much for me!

Whence is it, my deare Lord, who art the comfort of Angels, that thou shouldſt ſo ſubject thy ſelfe to be replenisht with griefe and deſolation!

O Jeſu, what is it that I ought not to ſuffer for the love of thee, who haſt moſt willingly endured ſo bitter a death and paſſion for me!

O mercifull Redeemer how thy very poſture upon the holy Croſſe invites me to caſt my ſelfe into thy open ſtretched armes, to receive the happy embracement of thy peace, which by repentance of my ſins, in vertue of thy ſacred paſſion is communicated unto me.

The practiſe of aſpiration upon the affection of love.

WHen ſhall I perfectly love thee, ô onely ſouveraine goodneſſe

above all, and without whome no good is to be found!

Ah! when shall I truly love thee with all my hart, with all my soule, and powers; with all my actions and affections, and that they all be wholly employ'd in thy true love and service!

Ah! when shall my soule be so happy, as that it may love all things in thee; and nothing else without thee!

O when shall my corrupt affections desire nothing but the perfect accomplishment of thy blessed pleasure in me, and by me, in all things, and in all tymes, in prosperity or adversity &c!

O my God, that I could serve and love thee as thy Saints and Angels doe in Heaven, and remember that thou art alwayes truly present with me!

Ah! that I may once truly say: *what is to me in Heaven? and besides thee* (my God) *what would I upon Earth?* Psal. 72.

O true and happy center of all happy reſt : make all my thoughts, my words, and my deeds to tend to ſeeke out, and finally to reſt in none but only in the love of thee!

The practiſe of aſpirations for the obtayning of certaine vertues.

O My God, and when wilt thou replenish me with thy devine love! O that I could but truly love thee above all other things, and after that my neighbour as my ſelfe.

When ſhall I in all my adverſity have only recourſe unto thee, and reſt contentedly in the holy diſpoſition of thy moſt bleſſed providence; yea praiſe and magnify thee in all my greateſt tribulations!

Place thy confidence in God (my ſoule) and let him be thy love, and thy feare.

O when ſhall this great tepidity

and coldneſſe of my ſoule be thaw'd and melted by the ſweetly violent heate of true charity and love of thee!

Ah! when shall I perfectly dye to my ſelfe in my affections to all wordly creatures!

When shall I renounce my owne vicious and corrupt unruly will!

O bleſſed Jeſu, when wilt thou make me to be in all things grateſull and truly pleaſing unto thee?

The practiſe of aſpirations, whereby to free onr ſelves from ſome certaine ſins and imperfections.

ALas, my deare God, when wilt thou give me grace to mortify ſuch, or ſuch a paſſion, or diſordinate affection, which ſo greatly diſquiets the peace and happy repoſe of my ſoule!

How long, ô Lord, shall I runn

headlong ſtill into this perverſe and wicked imperfection?

Ayde my frailty, ô thou God of all pitty, with thy holy grace; for with my whole hart I deſire to leave the ſame.

O my good God, and when shall I conquer and ſubdue ſuch, or ſuch a paſſion? my will is good, but the frailty and corruption of my infirme nature hath need of thy grace, which I moſt humbly now craue of thee.

O my Almighty God, and shall I then never obtayne the practiſe of true humility!

O help me for thy great mercies ſake to ſubdue by thy grace, ſuch, or ſuch a vice which greatly moleſteth me.

O when shall I truly practiſe a vertuous contempt of my ſelfe, and ſeeke a perfect conformity unto thy bleſſed will!

O my mercifull God, I now unfeynedly deſire to reſiſt, and perfect-

ly to ſubdue this vice, or that paſſion; grant me thy gracious helpe, and ſuccour me.

An advertiſment.

IN the ſame manner, you may proceed to practiſe any other Aſpirations when you perceive your ſelfe moved by pious affection to practiſe ſome certaine vertue, or to fly ſome vice; preſenting the ſame unto our Lord and Saviour, by ſome ſuch fervent jaculatory aſpiration, as above, to the end, that he may vouchſafe to give his devine ayde to performe the ſame.

IHS

OF MEDITATION.

WHo but seariously considers what honour and how great a priviledge the courtier doth esteeme it, to have accesse and freedome at all tymes and houres to converse with his souveraine Prince according to his owne desire; he doubtlesse would esteeme it a grace and privilege well becōming the chiefest Favorit. But a farr surpassing favour it is, and a felicity without comparison, to be admitted to the devine presence of that Almighty King both of Heaven and Earth; there freely to propose all his necessities, to crave grace and pardon for all his infidelities; which most happy prerogative a Christian hath by the vertue of ho-

ly prayer. By it he approacheth whensoever he will unto God. But, ô sensleſſe stupidity of inconsiderate man, who so little reflects vpon this his greateſt felicity; neglecting to profitt himselfe by so incomparable and gracious a priuiledge as to conuerse with God himselfe by holy prayer, and to obtayne thereby all needefull grace and benediction wherewith to worke the saluation of his soule. But, oh! stupendious folly, he spares no paines, no coſt, nor diligence to gaine his suite (though but for a temporall poſſeſſion) and for that which concernes his habitation in Eternall Bliſſe, or Miſery, all tyme and labour seemes painfull ād teadious. O wretched man, wherefore runst thou thus after vanity, and why doest thou seeke but meere deceipt and falsity? for whilst thou catcheſt at an empty shadow, thou looseſt the substantiall enjoyment of Beatitude, for which thou art created, redeemed, and finally sancti-

ſi'd by the holy Ghoſt.

Now for the quality, and beſt manner of prayer; ſeeke not the ſublimeſt ſorte, but what is moſt profitable: for that prayer vndoubtedly is the beſt which produceth moſt patience, moſt humility, moſt mortification, and moſt contempt of this world; and not that which giues moſt guſt, content, and ſatisfaction to the minde. Be aſſured, that if you leaue your prayer for ſome juſt exteriour employment; your motiue for it being charity, or neceſſity; you doe but follow God's order, and execute thereby his will. Seeke God much rather in your prayer, then his deuine guifts, and cherishment: nor leaue off your prayer for any dryneſſe, or barrenneſſe therein. Serue God purely without ſeeking your owne intereſt; for farr greater falls haue hapened by much pleaſure from ſpirituall guſts and tenderneſſe in deuotion, then from the dryneſſe, and greateſt ſterility therein. Suffer

patiently to be depriued of all ſenſible, and tender deuotion, and conſolation in your prayer; for you vſing but diligence on your part, and humbly, and willingly ſubmitting the reſt to God's deuine pleaſure; the conſtant continuance in thoſe your accuſtomed deuotions, will be moſt gratefull, and will merit his devine benediction.

PRayer is vſually devided into vocal and mental. Vocal is that which is articulated by the tongue. Mental prayer is made by the minde, or ſoule, thereby to raiſe it ſelfe vnto God, by attentiue pondering ſome diuine myſtery, wherein the vnderſtanding is employ'd by diſcourſe, thereby to draw out ſome good affection, by which to exerciſe the will vpon good reſolutions to piety, which is properly called *Meditation*, and conſiſts in a deuout,

cordial, and affectuous conſideration of holy things, which may moue vs to loue and to bleſſe Almighty God; and to imitate the vertues of our bleſſed Sauiour, and of his Saints; to embrace good, and all vertue; and to fly all euill, and vice: it powerfully ſtirrs vs vp, and puts vs on feruently to recurr vnto God in all our neceſſities.

Neither are the ſimple and vnlearned people to think that this Mental prayer is too high a practiſe for them; for often tymes the ſimple people ſpeed beſt therein, as God himſelfe hath teſtifi'd by the mouth of the ſacred Virgin Mother in her *Magnificat* ſaying: *the hungry he hath filled with good things: and the rich he ſent away empty.* Yea and the holy Ghoſt in his prouerbes 3. 32. doth playnly verify the ſame in theſe expreſſe words: *and his communication is with the ſimple:* with ſuch as in a ſincere and deuout intention to accomplish his bleſſed will

will reflect on holy thinges, and not doctor-like spend their thoughts in learned and high speculatiue discourses, which is rather a laborious studie, then a deuout meditation; and therefore it produceth but small spirituall fruit: whereas the lesse learned applying their thoughts only to profit their soules by drawing from their meditation affections of the loue of God; of embracing such a vertue, of hating such a vice (as the subiect of their Meditation suggests to them) they become by their meditation more humble, more patient, and conformable to God's blessed wil and pleasure in all thinges; which is the certaine marke of a holy and fruitfull Meditation, how dry or barren soeuer it seemed to them, and depriued of all sensible or self-satisfaction; or forced feruours; whilst learneder persons with all their high speculations, producing no great affections nor resolutions for the practise of vertue, all

proues but vanity in their owne imagination, which produceth no fruit at all as to their ſaluation.

But now to ſhew that the leſſe learned people are not vncapable to practiſe this profitable prayer of Meditation; we may fitly make vſe of this familiar example of a peruerſe and wicked Meditation made by a ſinner, of whome King Dauid ſpeakes ſaying; *and they who ſought me euils ſpake vanities; and meditated euils all the day.* For the reuengefull man pondering and muſing with himſelfe of ſome diſgrace, or iniury, by memory he calls to mind the diſgrace, or wrong offered him; then with his vnderſtanding he conſiders the nature and weight of ſuch an iniury; and thereby he prouokes his will to hatred, to enuie, to malice, and to ſeeke reuenge vpon the party from whome he receiued it. This now is a moſt wicked Meditation, wholly interiour, and all without one

Pſ. 37.

word of the mouth.

Euen ſo (though quite contrary) a good man, calling to minde the ſins and iniuries whereby he hath offended God; he ponders, conſiders, and examens the greatnes thereof, the enormity, cauſes, effects, and the properties of ſin; whence he makes a firme reſolutiõ out of the hatred therevnto, to flye the like hereafter, and to auoyde all future occaſions; and this is an interiour and a holy Meditation of ſin.

This briefly in general. Here now followes a short Meditation for each day in the weeke; whereby the vertuous ſoule may put in practiſe this holy exerciſe: and it may alſo ſerue as a little methode inducing her to make more vſe of this profitable deuotion, according to leaſure, and other helpes for the ſame.

Matter of Meditation for euery day in the weeke.

SVNDAY
Of God's benefits vnto mankind.

The Preparation. FIrſt place thy ſelfe in the preſence of God with a profound adoration thereof; and beſeech him to inſpire thee with his grace. This ſerues as the generall preparation for all the enſuing Meditations.

Conſiderations. 1. Conſider the benefit of thy Creation; that when thou waſt nothing the Almighty created thee not a ſtock, or a brute beaſt; but a reaſonable creature, endued with vnderſtanding, will, memory, and capable of all vertue.

2. Consider the end for which thou wast created; namely the seruice of God; and that after a short tyme spent therein, thou mightest be partaker of those celestiall ioyes, which be prepared for thee in the Kingdome of Heauen.

3. Consider that all other creatures, and whatsoeuer God hath bestowed vpon thee, is for the attaining of thy foresaid end; and so accordingly to be employed by thee.

4. Consider the benefit of thy Redemption; of thy vocation vnto the Catholicke faith; such circumstances also as concerne thine owne estate in particular.

Affections. For which, and all others, labour to be thankefull. Admire with great confusion, and be truly sorry for thy great ingratitude for God's infinit loue to so vnworthey a creature, abusing those his innumerable blessings.

Reſolutions. Reſolue to be more carefull for the future, preparing thy minde with all indifferency to poſſeſſe, or to be depriued, be it of health or ſickneſſe; eſteeme or contempt; ſo it be conformable to God's bleſſed will, let it be welcome. *Pater noſter. Aue Maria.*

Munday
Of ſin, and the grieuouſneſſe thereof.

Preparation. Place your ſelfe in the preſence of God, beſeech him to inſpire you.

1. COnſider how odious ſin is vnto God, which may appeare by the greatneſſe of its punishment: firſt in the Angels; ſecondly in our firſt Parents, who for eating the forbidden fruit were depriued of that happy eſtate wherein they were created in Paradiſe yea

not only they, but wee and all their posterity doebeare the burden thereof; in so much as all the miseries both of this life, and the next, doe spring from that bitter root.

2. Consider the malice of sin, which in some sort is infinit, being against the infinit goodnesse of God: and therefore Jesus Christ, God and Man, was only found worthy, and able to accomplish the worke of our Redemption: whose actions being of infinit merit, were answerable to infinit iustice.

3. Consider the lamentable effects thereof. 1. owr being depriued of God's grace. 2. The euils which we incurre: as the wrath of God; torment of conscience; the seruitude of sathan; and the guilt of eternall damnation.

Affections. All this considered, ought not the very name of sin to be more horrible to us, then is Hell it selfe? and yet, ô how

great is our ſenſleſſe careleſneſſe in committing it; as alſo God's infinit mercy to moſt vngratefull Man, in ſuffering his wicked bouldneſſe in offending ſo great, and ſo good a God!

Reſolutions. Reſolue therefore, and craue his grace, that thou maiſt rather dye then offend him mortally: recurr to him for mercy, as a prodigall child, deteſt all thy former ſins; and reſolue to fly all dangerous occaſions of falling into them againe. *Pater noſter. Aue Maria.*

Tueſday
Of the miſeries of this life.

Preparation. Place your ſelfe in the preſence of God, beſeech him to inſpire you.

1. CONſider the great frailty of Man's nature, ſubiect to ſo

many dangers, as no glaſſe is halfe ſo brittle, and therefore in the holy ſcripture it is compared to a buble in the water, to flowers, to graſſe, to a shadow, &c. As for the ſoule, ſo many ſnares and ginns are laid by the world, the flesh, and the divel, to ruyn it, as S. Antony ſeeing them in a viſion, cryed out; ô Lord who shall be able to auoyde all theſe nets?

2. Conſider in reſpect of temporall things what a miſery it is that ſcarce any one is contented with his owne eſtate, ſeeme he to others neuer ſo proſperous: for that in this life we are like vnto ſick men, who tumble and toſſe in their beds, and conſider not the cauſe of our diſcontent to be our inward infirmity, and vexing in minde.

3. Conſider, that in as much as this life is ſo vncertaine, and ſo fraught with miſeries, there is no greater madneſſe in the world, then to ſett our harts and affections there-

upon, and with ſuch diligence to caſt about for the things thereof; and ſo little, or not at all, to labour for thoſe which concerne our eternal felicity.

Affections. Adore and greatly admire the exceeding goodneſſe of God, who hath mixed theſe many miſeries with this preſent life, thereby to compel us to hate it; and draw us to aſpire vnto our Beatitude.

Reſolutions. Reſolue hereafter to withdraw thy hart from ſuch vaine, and deceiptful contentments of the world, and fix thy mind upon what is eternall. *Pater noſter. Ave Maria.*

Wedneſday
Of the houre of death.

Preparation. Place your ſelfe in the preſence of God, beſeech him to inſpire you.

IMagin thy ſelfe to lie vpon thy death-bed, hauing a hallowed candle in thy hand, a crucifix vpon thy breaſt, thy ghoſtly Father calling vpon thee, that though thou canſt not ſpeake, yet to moue thy hand, in token of thy hope in the mercies of Jeſus Chriſt. Thus then diſpoſed, proceed to the points of meditation following.

1. Conſider the certainty of death according to that of the Apoſtle: *it is appointed for all men once to dye.* But as for the houre when, the place where, or the manner how, all this is moſt vncertaine; ſaue that we ſee death commonly come when leaſt expected. Heb. 9.

2. Conſider what trouble it wil

be at that tyme not only to looke back on the things of the world, which in a moment thou muſt forſake, but eſpecially to looke forward on what is to come: finding thy ſelfe very vncertaine of thy ſaluation, both by reaſon of the multitude of thy ſins (many whereof being vtterly forgot, will then come fresh into thy minde, and ſuch as before ſeemed ſmale, shal then be thought heauy) as alſo in regard of the ſuddainneſſe and ſtrictneſſe of thy accompt, the ſeuerity of the iudge, and the terrour of Hel, &c.

Affections Beg at God's hands, that theſe points may be ſo imprinted in thy minde, as thou maiſt alwayes haue a care ſo to liue, as thou wouldſt be found at the houre of thy death.

Reſolutions. Reſolue therefore firmely to doe preſently what moſt certainly at the houre of thy

death thou shalt wish to haue done; as in particular, to forsake such a vice: to embrace and practise such, or such a vertue. Resolue, I say, to begin presently to liue well, according to thy calling; for he hardly dies well, who liues ill, and repentance made by a dying man is exceeding dangerous and doubtfull. Resolue therefore to watch; for thou knowest neither the day, nor the houre, which God will haue to be vnknown to thee to the end thou shouldst be allwayes ready and prepared. *Pater noster. Ave Maria.*

Thursday
Of judgement after death.

Preparation. Place your selfe in the presence of God, beseech him to inspire you.

1. COnsider that as soone as our soule is sepated from the body it appeares immediatly before the tribunal of God's iudgment, there

to render a moſt exact, a moſt ſeuere, and dreadfull accompt of all our thoughts, words, and deeds; yea and for each moment of tyme ſince our firſt vſe of reaſon; as alſo for all his gracious guifts beſtowed on vs, either of grace, nature, or fortune to be employ'd for his glory, and our owne ſoules health.

2. Conſider that this accompt is ſo much the more dreadful, in that it is made to a iudge, to whoſe power none can reſiſt; to whoſe knowledge nothing can lye hid; whoſe ſentence is ſouueraine, without appeale; and the conſequence of it concernes an Eternity of weale, or woe; and that, to be put in execution immediatly, and to endure ſo long, as God shall be God.

Affections. All this conſidered, oh! ſtupid careleſneſſe of man to thinke ſo little to be prepared for this vncertaine and moſt dreadfull houre! What ſteward would

be so ill prouided to make his reckning but to a temporal Prince, although it only should concerne this present life? whereas this is to God himself, and concernes Eternity; which as yet we haue happy tyme to negotiate by the faithfull practise of these ensuing necessary resolutions.

Resolutions. First to detest and fly mortal sin, aboue death it selfe; and to craue God's grace to that end. Secondly to frame our thoughts, words and actions as if to be considered, examined, and sentenced now here immediatly by this our heauenly iudge. Thirdly to keepe a liuely and perpetuall memory of our fowre last things, Death, Iudgement, Hell, and Heauen. And lastly to examine frequently our selues, whither we are at present in that state, as were fit to appeare, if God should now immediatly call vs to render that our last most dreadfull

reckning whereon should depend our sentence of Eternity. *Paer noster. Aue Maria.*

Friday
Of the dreadfull paines of Hel.

Preparation. Place your selfe in the presence of God, beseech him to inspire you.

1. CONsider that Hel being the prison of God's iustice for his enemies, as Heauen the place of recompence for his friends; they are opposit in all, and beyond expression; the one for torment, and the other for felicity; and both to last eternally; and comprehend all which can be either said or thought of both respectiuely, in their seueral kinds.

2. Consider that the sinner, here for a moment of seeming and deluding content, forfeits his heauenly and eternall blisse, for which he

was made; and which is moſt happily purchaced by ſuch as preferre the loue of God, and his bleſſed will before their owne corrupt ſenſuality, cooperating with his holy grace for auoyding of ſin.

Affections. This now being well ponder'd; haue we not iuſt cauſe to bleſſe, and adore God's loue and goodneſſe for hauing provided vs of ſo many powerfull helps for our beatitude; with no leſſe perſuaſions to fly and auoyde thoſe eternall torments of Hel? and to preſerue us from ſin, (the only cauſe of that endleſſe miſery) the holly Sacraments, pious inſtructions, heauenly inſpirations, good examples, and many other helps and powerfull motifs to embrace vertue, and to deteſt all ſin?

Reſolutions. We muſt therefore reſolue, whilſt God here graciouſly doth lend us this accepta-

ble tyme, and the dayes for ſaluation, to employ them much more carefully, then formerly we haue done, for that happy end: and to be firme and conſtant in faithfully obſeruing the good reſolutions with which God hath graciouſly inſpired vs for the amendment and auoyding our moſt habitual ſins, as alſo the chiefe occaſions leading therevnto, whereby we are in moſt danger to offend Almighty God, and to caſt our ſoules into the eternall flames of Hel; *where they ſhall be cruciated, day and night* (ſaith S. John) *for euer and euer. Pater noſter. Aue Maria.*

Apoc. 20.10.

Saturday
Of the ioyes of Heauen.

Preparation. Place your ſelfe in the preſence of God, beſeech him to inſpire you.

1. CONſider that this Beatitude conſiſts in the moſt bleſſed

visiõn of the glorious Trinity, Father, Sonne, and Holy Ghoſt. In the fellowship and ſociety of Angels, Cherubins, Apoſtles, Patritriachs, Prophets, Martyrs, Virgins, Confeſſors, and generally of all the faithful departed this life, and crowned in the eternall glory of Heaven.

2. Conſider that in this celeſtiall eſtate, is not only the abſence of all evil, but the abundance of all good, according to that of the Apoſtle: *the eye of Man hath not ſeene, nor the eare heard, neither hath it entred into the hart of Man, to conceiue what God hath lay'd up for them that loue him.* 1.Cor.2

3. Conſider with thy ſelfe, by what ſteps, and degrees the Saints, and holy ſervants of God (who now reygne in euerlaſting glory with him) haue obtayned the ſame; and labour to imitate their examples.

Affections. O bliſſe inexpli-

cable! thoſe happy ſoules poſſeſſe God, and God poſſeſſeth them: God is their whole All, in all. He is their All in ſubſtance, by communicating to them their final perfection, and by eleuating them to a beeing which is deuine. He will be their All to their vnderſtāding, by cleerely manifeſting himſelfe vnto them: he will be their All to their will, beſtowing himſelfe vnto them by a moſt ſweet intimate guſt and ſauour, happily drawing them by this bleſſed meanes to an ocean of infinit joyes.

Reſolutions. Let vs therefore reſolue to shake off this ſtupid dulneſſe in neglecting to walke towards our ſo happy land of promiſſe for the loue of which, we ought to deſpiſe all earthly pleaſures, and vaine contents, as too baſe and abject for our higher and more noble thoughts, and hopes which we expect in Heauen. *Pater noſter. Aue Maria.*

An Aduertiſment.

YOV haue had here in theſe precedent ſhort meditations a briefe method of mental prayer: but becauſe many cannot apply themſelues to that holy exerciſe, I haue here ſet downe an other manner of prayer, by pious Reflections for embracing vertue, and flying vice more ſutable both to their deſire and practiſe: whereof they may daily take ſome one, or two tending to their owne ſpirituall neceſſity; and may ſerue for a pious ſubiect where to employ their thoughts ſeuerall tymes of the day by deuout eleuations of their harts vnto God; which, according to S. Iohn Damaſcen, is properly and moſt truly prayer, yea and meditation alſo, in its reall and true effect, which may be likewiſe practiſed with a feruent hart, euen whilſt the mechannick is actually laboring at his worke. Reade therefore carefully, and with attention theſe Reflections following; and draw from them ſweet hony for your

ſoule: and as the little Bee from right choſen flowers doth furniſh her hiue with winter-prouiſion; ſo may you likewiſe draw out of theſe Reflections a holy prouiſion againſt all future temptations, endangering the perdition of your ſoule.

Pious Reflections, as well for the embracing and practiſe of vertue, as for the flying of vice. Which may be vſed for the ſubiect of ſo many profitable meditations.

IT is, you know, the cuſtome for ſuch as being to frequent peſtiferous places are carefull to preſerue themſelues from that dangerous infection, to carry with them ſome preſeruatiue to which they ſmelling, or taſting in tyme of danger, doe fortify thereby their ſpirits to reſiſt the contagious ayre. It is ſpiritually the like caſe with Man,

whose frail nature is exposed to continuall danger of infection with sin, vnlesse he make vse of some spirituall preseruatiue whereby to preuent his will from the pernicious taint of consent: against which I haue here proposed these following Reflections: whereof you daily makeing vse of some one by way of a morning-meditation, to be still borne in your minde in all occasions of temptations in that day, your soule will thereby be greatly strengthned to resist the dangerous infection of sin, and be preserued in the spirituall health of God's grace. Nor will they proue only an antidote against vice, but withall the seed of vertues; which are like vnto children, who though they giue great content in their mother's armes, yet in bringing them fourth, they cause much paine: euen so the production, and first bringing fourth of all vertue is laborious and painfull but the enioy-

ment and good fruit thereof, is exceeding gustfull and giues great delight; as by the practise of these following deuotions, I doubt not but you will experience to be true.

Of the vertue of Charity.

THis great Queene of vertues, *Charity*, and the loue of God, consists not in the tender affection only of the hart; which may proceede from a tender and sensible complection, as well as from deuine grace; wherein many are greatly mistaken (and much lesse doth it consist in words) but the true marke of Charity, and of the loue of God, consists in deeds: for *the tryall of loue, is the performance of deeds*, saith S. Greg. Yea our B. Saviour demands this proofe of it: *if* Io.14. *you loue me, keepe my commandements.* And therefore there is no truer marke of our louing God then to be in all things conformable to his blessed

bleſſed will in body and minde; in health, in ſickneſſe, in diſgrace, in perſecution, in life, or in death &c. And yet, oh shame! ſome brutall pleaſure, or vnruly paſſiõ is perfer'd, yea ſome friuolous vaine honour much more regarded, then is the will and pleaſure of God's deuine Majeſty. Make here a due reflection of Man's ingratitude, and of the great enormity of this ſin.

Of the loue of our neighbour.

BEare yee one an other's burthens; and ſoe yee ſhall fulfill the law of Chriſt. By theſe *burthens* the Apoſtle underſtands our unpleaſing humours, our ill-governed paſſions, imperfections, and antipathies in our neigbours nature and actions; wherein we muſt mutually beare one with an other if we will comply with the law of Chriſt by which we are all ſtrictly obliged, and commanded to love our neigbour, as Gala. 6

our selvs; and if not being able to shew it by any other deeds, we ought, at least, to suffer, and quietly to endure his imperfections, as he undoubtedly must also doe many of ours. Can we conceiue any reason that God should be more indulgent, loving, and mercifull in suffering with so great patience our innumerable offences against his devine Majesty then we should be in bearing with so few, and so small faults and imperfections of our neighbours against us? Shamefull confusion to man! God suffers all ingratitude, sin, and injury from us; powers downe incessantly his great blessings and fauours vpon vs; whilst we seeke deepe revenge for but trifling injuries. O infinit goodnesse of God, to our just confusion and shame! Call here to minde the example in the Ghospel of that wicked seruant, who being forgiuen by his good master a hundred thousand talants debt; would not forbeare his fellow-seruant's

ſmall debt, but of onely a hundred shillings.

Wherein conſiſts the enjoyment of a true and happy peace.

TRue peace is what we all deſire, but few take the right way to find it, and therefore cannot enjoy it. The aſſured meanes to purchace this happy peace, with a vertuous repoſe of minde is by eſtabliſhing a firme and holy peace with God, with our neighbour, and with our ſelves: for the obtayning it make uſe of this holy practiſe.

Firſt, to procure our peace with God mildeneſſe ād humility of hart is required: *Learne yee of me that I am milde and humble of hart, and you ſhall finde reſt to your ſoules.* Matth. 11.

Secondly to enjoy true peace with our neighbour; we muſt deſpiſe injuries, we muſt beare with their imperfections, and doe them what good we can.

Finally, being at true peace and tranquility of mind interiourly with our ſelves, muſt be gayned by an entyre and perfect renouncing our owne proper wills, by vertuous patience, and true conformity to the will of God: *for in your patience you* Luk. 19 *ſhall poſſeſſe your ſoules.* Saith Jeſus Chriſt.

Of Chriſtian Patience.

AN injury patiently ſuffered for Jeſus Chriſt is much to be prefer'd before an act of great auſterity, which may be omitted without ſin; but to fall into impatience, you cannot without offending God; which ought not to be done to ſave all the world. Many fancy in their minds to ſuffer cruell martyrdome for Jeſus Chriſt, who yet have not the patience to be croſſed, nor to endure the leaſt word of injury, or of contempt. They frame in their fancy to doe great matters a farre

off, which are never likely to happen, but they looſe all patience at the leaſt offence; the divell on ſet purpoſe buſiing their thoughts in unprofitable fancies of things which will never arriue; thereby to hinder them from what much more imports them to doe, aud by that meanes to preuent them both of merit, and grace; as alſo of the helps whereby to ſurmount the greateſt difficulties.

Of true obedient ſubmiſſion to the will of God.

GOd hath no need of his creatures for the execution of his deſignes; and therfore we ought not to be troubled at our owne inſufficiency; he can doe what he pleaſeth without our help: and if it be for him that thou laboreſt, call well to minde that he needeth no creature to lend him help. It happens frequently to be much better for

you to mortify ſome diſordered appetite, then to preach many well-ſtudied ſermons, or to doe divers rigorous penances. And if God depriue you of health, he gives you but thereby occaſion to augment your merit.

Serve not God according to your owne deſire, but as it is his bleſſed will. It would little availe à ſervant to take great paines, if it be not according to his Maiſter's good likeing; for at the end of his labour, he will only have gayned his Maister's ill will and anger.

If therefore by infirmity thou beeſt hindred to doe penance; be aſſured that obedience is better then ſacrifice, and that there is much more merit to ſubmit with holy patience, then to doe great abſtinence, and other auſterities according to thy owne inclination.

Perſuade not your ſelfe to become a ſaint after an other manner then God hath ordayned for you; nor to

be more holy, then he doth require of you. That fall is not hurtfull which preſerves you from a much more dangerous precipice.

Deny your vnderſtanding, ſenſe, will, appetite, and deſires; diſclayming all intereſt in your ſelfe, and propriety. Seeke not your owne conſolation, eaſe, credit, or commodity; but in all things ſay with a faithfull hart: *thy will be done*, as thou my Lord and Saviour haſt ordayned. Be it by ſickneſſe, or health; by honour, or contempt; by proſperity or adverſity; life or death; all welcome, deare Jeſu, for thy ſake; only grant me thy grace; that I may continue in fidelity thy loyall ſervant for ever: and for thy bitter Paſſion's ſake, that I may performe what by thy grace I haue thus reſolued, humbly, fervently, faithfully, and conſtantly; and that my Ghoſtly Enemy may never haue any juſt cauſe to reproach, nor vpbraide me for my infidelity herein.

Of the vertue of Mortification.

MOrtification and prayer haue the ſame mutuall connection, as haue the two wings of a bird ſupporting her to fly; if you depriue her of the one, the other can not ſupport her, but of neceſſity shee muſt fall. It is the like with prayer and mortification; for the ſoule, which forſakes the one, shall neuer enjoy the other, ſith they doe mutually ſupport themſelfs, as experience makes it manifeſt. Yea mortification is the true nurſing-mother to all other vertues; without which no vertue can either proſper, or long continue; for that our corrupt and depraved nature by ſin, doth ſo oppoſe and oppreſſe all vertue, as should it not be ſupported by the helpe of mortification, it would ſoone decay; as well appeares, not only in prayer, but alſo in patience, humility, obedience, temperance, and all the reſt;

which would languish and fall to ruyn, should they not be preſerued by the practiſe of mortification.

Confidence in God, and griefe for ſin, muſt goe rightly tempered together.

MOſt juſt it is that we conceive due griefe and ſorrow, with true repentance for having offended ſo great and good a God; yet ſo as not to looſe our confidence in his mercy, nor permit that melancholy and vicious vexation poſſeſſe our harts. For Judas ſorely grieved, aud was ſorrowfull for his cryme, but in deſpairing for pardon, he excluded all remedy by his greater ſin. Conſider wel therfore your offence, on the one ſide, which is great, and repent; but remember God's infinit mercy, on the other, which farr exceeds it; and is much more powerfull to give you conſolation, then should the other be to cauſe deſpaire. For he is

not inclin'd to revenge, who is all goodneſſe, mercy, and compaſſion. Have therefore horrour of the leaſt ſin againſt ſo good a God; but hope for pardon of the greateſt. Feare all ſin whatſoever before it be committed, as doubting of pardon: but being now guilty, fly to God as a prodigall child to his compaſſionate Father, with all humble confidence, and firme hope to receive pardon and grace approaching to him with a contrite and humble hart which he will never deſpiſe.

How to draw profit from ſin.

BE you greatly humbled, conſidering your ſin and miſery; nor differre to amende, with a quiet and peacible ſpirit, without fretting or vexing your mind. Faile not to have this confidence in God, that although you should fall a thouſand tymes in the day, he would be ready to lend you his hand two thowſand times to raiſe you; *becauſe with our lord there is mercy; and with*

Pſal. 129.

him plentuous redemption; for well he knowes our weakeneſſe and great miſery. Serue God therefore with more fervour then before; and learne by your fall to know both his goodneſſe, and your owne miſery much better then before; for thereby you will maſter your enemy with his owne weapon, wherewith hee intended to wound you: for to ſerve God without all ſin, that onely is to be found in Heaven. Be you therefore aſſured whilſt breath remains in your body never to be exempt from temptation; be alwayes prepared for the combat, whereby not only to defend your ſelfe from harme, but alſo to get victory therein and glory. Feeling temptation to aſſault you, approach nearer to God by prayer, and humbling your ſelfe before his divine Majeſty, call to minde his innumerable benefits, and thinke ſeriouſly upon the fower laſt things to happen, and you will reape much profit by the temptation.

Againſt preſumption in our owne endeavours.

ST Peter above all the reſt did moſt preſume of his fidelity, promiſſing that though all should abandon their Lord, yet he would never deny him, who notwithſtanding, but few houres after, was made thrice both to deny and forſweare him, through the feare only of a poore ſilly maide; whereas had he more humbly miſtruſted himſelfe, and craved conſtancy by holy prayer, it is likely he would have prevented ſo shamefull a fall: but when he should haue pray'd, as his devine Lord had commanded him, thereby to have armed himſelfe againſt the approaching temptation, he was ſtill found ſloathfully aſſeep; and therefore not having demanded divine help from above, he ſoone did experience his owne great fault, and weakneſſe. Are we not now as fraile

herein, by our great infidelity to ſo many good purpoſes and pious reſolutions; wherein we moſt shamefully doe faile, for want of demanding grace, by prayer to put them in execution? But we preſuming too much in our owne endeavours, proue inconſtant, and moſt unfaithfull to God.

The leaſt ſins are carefully to be avoyded.

WE can giue no better proofe of our loue to God, then to be exact in the ſmalleſt matters which concerne his devine honour and glory. For thereby we plainly manifeſt the great eſteeme which we make of his holy will and command; we having no other motifs nor reſpect to draw us thereunto. 2. becauſe thoſe ſmall occaſions, being very frequent, they give much exerciſe of vertue, and thereby of obtayning many graces and favours

from God. Let vs therefore make this good vſe of the leaſt occaſion, to teſtify our love and true fidelity to him, and thereby to encreace his grace in our ſoules, to which, in Heaven is anſwerable eternall glory. And who on the contrary, ſhall be neglectfull therein, will experience that the holy Ghoſt hath moſt truly foretold us; that *who contemneth ſmall things, ſhall fall by little and little.*

Eccl. 15

Reaſon ought to be the Rule of all our actions and affections.

MAn's nature is to live according to reaſon, but paſſion blinding us, we weigh not all things by the juſt weight of their worth, but rather by our deceiptfull affections, and diſorderly appetits. Thus the affection which we haue for one perſon, maketh all his actions to ſeeme gratefull and good; and our auerſion to an other, but

vnpleaſing and bad: whereas he notwithſtanding may indeed haue what is worthy of praiſe; and the other, what may deſerve much blame.

Haue not a double hart; the one for your ſelfe, and the other for your neighbour; it being Reaſon which ought to be the Rule and guide of our will. Eſteeme not things only as they ſeeme pleaſing to you, and in appearance, but according to their worth and valour. Be not troubled that others ſeeke their owne conveniences, ſeeing that they are not offended to let you procure yours. Doe as you would be donne by, and deale with others in the ſame manner, as God dealeth with you, who, although he ſuffereth much at your hands, yet he refuſeth not to beſtow bleſſings and great favours daily upon you. Nor be you much troubled if men deale ungratefully with you, you being ſo very vngratefull to God.

The examen of ſpirits, according to their different feelings in the hart.

GVſts and interiour feelings muſt be examined, to try whither ſuch as are thought to be ſpirituall, ſpring not from flesh and blood. That devotion is not ſpirituall which hath its roote meerely from ſenſe; and that which is grounded on this foundation can not be ſolid and ſtable; yea the greateſt fervours, and moſt violent ardors in the loue of God, are frequently diſſipated like vnto watery froth. That devotion is true which proceeds from the pureſt love of God, and is beſt knowne by a generous reſolution, whereby the ſoule doth unite it ſelfe inviolably to his devine will and pleaſure through the greateſt difficulties and contradictions to nature, not having regard

either to gaine, or loſſe; or to ſenſible conſolation in prayer, or to the greateſt dereliction and barrenneſſ therein: but only and purely to the honour and glory of God. And who build not upon this foundation, will little advance in perfection; but rather will be ſtill to begin, ſo long as nature beares ſuch a ſway. The right ſpirituall guſts, and the true holy motions from the ſpirit of God, are; that we greatly humble our ſelves; that we renounce our owne will, conquering nature, and its reluctance to ſuffering; neglecting all intereſt; and that we have no other ayme, nor end, but purely to pleaſe, and to ſerve Almighty God.

How to draw profit from afflictions, and painfull ſufferings.

ARe you in painfull ſufferance either by bodily affliction, or

by ſome deſolation in minde? com-fort your ſelfe, in that by patience your gaine will be without compa-riſon farr greater, then can be your paine. For if none can shew gre-ater charity, then he who giveth his life for a frend; what then may be ſaid of him, who ſuffers for the love of God that which he both dreads and feares much more then death it ſelfe, I meane, derelection and privation of all ſpirituall con-ſolation; temptations, ſcrupules, and other afflictions of the ſoule.

Feare ſin, and not paine; nor doe you abhorr what God guſteth with pleaſure; nor be you diſcontent at what is very pleaſing to him. It is now the very proper tyme of ſuffe-ring, and yet ſelf-love makes any paine to be to you extreamely trou-bleſome. Yea ſo weake is the love of God in you, as you moſt unwil-lingly doe ſuffer that which even for your owne greateſt good, he moſt fatherly ordaynes for you. Can

he who hopes to enjoy God for all Eternity, feare to ſuffer one little moment for his ſake? Force nature but a little to beare Chriſt's holy Croſſe, and thereby your paine will be much lightned: for nothing doth ſo greatly augment our ſufferance, as doth our owne proper will. And if we doe ſo greatly loue and reverence the Croſſe of Chriſt, for its being ſanctified by his continuing faſtned three or fower houres thereupon, why should we not love, eſteeme, and honour laborious and painfull ſufferings, which he endured three and thirty whole yeares, continuing the whole ſpace of his life?

The reaſon wherefore all men naturally ſeeking happineſſe, ſo few doe find it.

OUR devine Redeemer, declaring to his diſciples wherein beatitude and true happineſſe in

this life did consist, disabuseth them of the faise opinion of worldly people; who though they naturally seeke happinesse, and labour for that end, yet they spending their labour to purchace worldly vaine honour and deluding pleasures, or sordid wealth, according to the pernicious false principles of the world; they wholly neglect what their devine Master Jesus Christ hath taught us, both by word and example, whereby to leade us to the way to true beatitude; beatifying the poore of spirit, the meeke and humble, those who weepe and mourne, who hunger and thirst, the mercifull, the pure and cleane of hart, the peace-makers, and those who are persecuted and afflicted for justice. All these our devine Redeemer declares to be blessed, and that the kingdome of Heaven belongs to them; whome yet the deceived world (according to their false maximes) judge to

be but miſerable and moſt vnhappy. Nor is it a wonder, that what Jeſus Chriſt propoſed here as happineſs, ſeemes rather miſery to the deluded eyes of mē, whoſe thoughts, not going beyond this preſent life, which (being but truly miſery in it ſelfe) can no otherwiſe make us happy, but as it ſerves to helpe us to gaine that other of endleſſe bliſſe.

Of ſloath and idleneſſe.

THis mother of vice, is contrary to nature, it being the nature of man to labour, as a bird's to fly; nor hath he a greater enemy, then is ſloath and idleneſſe. It is a ſin quite contrary to the very inſtitution of his firſt creation, he being then ordained to worke: *God placed Adam in Paradiſe, that he should worke.* And after his fall, it was appointed him in punishment of his ſin, it being pronounced againſt him and all his progeny; that

Gen. 2. 15

Gen. 1. 19 *in the ſweate of his browes he ſhould eate his bread.* And therefore idleneſſe is both unnaturall to Man, mat. 25. and unpleaſing to God: *caſt out the idle ſervant.* And the barren fig-Luke 13 tree was commanded to be cut downe, and throwne into the fire. For wherefore hath God given us a body with all its members, and ſenſes; and a ſoule with all its noble faculties, but that we ſhould employ them, as talents lent us for his glory? Let us therefore be more carefull not to looſe our precious tyme which is but lent us here to labour for Eternity; for the night of death will ſuddainly ſurpiſe us in our ſinfull ſloath; and then no more tyme will be afforded us to repaire our former idleneſſe and neglect of tyme.

Of the ſin of ſcandal.

Math. 18 MOſt juſtly hath our bleſſed Saviour given ſo dreadfull a

curſe againſt this wicked ſin, which ſo truly repreſents the ſin of Lucifer; who by the ſcandal of his ambitious pride, did draw with him a third part of the Angels unto the low pit of Hell. Yea like to the contagious plague, one ſcandalous perſon is capable, by his ill example, to communicate the infection of his ſin to a whole towne and country. This we may certainly reſt aſſured of, that all ſuch as by our ſcandal are brought to their endleſſe perdition, at the dreadfull day of judgment will cry for vengeance againſt us, and require that wee be eternally punished for that their irreparable harme, which we cauſed to them by ſcandall, and our provocation to ſin.

Of Choller and Anger.

THe holy Ghoſt diſſwads us from harboring anger in our breaſts, leaſt it place us in the ran- Eccl. 7.

ke of fooles; assuring us also that who is *soone mooved to anger, is much*
Pro.25. *inclined to sin*. The usuall attendants of this pernicious vice are Pride, Contumely, Indignation, Oathes, Blasphemies, Quarrels, Murthers, and the like. This vice is not only hurtfull to the author, but soe insupportable to others, as the holy
Pro.22. Ghost perswards us to fly their company, who are subject unto it, and well it is to be observed, that whilst we strive by anger to maister our enemy, we are most shamefully overcome by our selves. This pernicious vice obscures reason, and precipitats the will; for who is blinded with the fumes of this passion is neither capable of right reason, nor counsell. Wherefore seeing that it is a vice so prejudiciall to our selves, so injurious to our neighbour, and so greatly detested by God; let us resolve to resist the first motions of this unruly passion, and by craving God's grace, and imitating

tating the mildeneſſe and meekneſſe of Jeſus Chriſt, to overcome the ſame.

Of rash judgment.

THe holy Church, though particularly aſſiſted by the holy Ghoſt, judgeth not of inward things; and ſhall a particular ignorant man, vicious, and paſſionate, take the liberty to judge what only lyeth open to God? O inſupportable pride and preſumption! We muſt ever iudge the beſt of the intention of others; it being a ſecret which belongs only to God, the true ſearcher of the harts of men. Yea it is a ſacrilegious vſurpation, to entrench vpon that which is God's owne due; and it makes us truly to reſemble thoſe hypocrits of the Ghoſpel, who eſpying a moate in their brother's eye, perceive not the beame which remaynes intheir owne. S. Bernard's adviſe herein is ſingularly good

when thou perceiveſt in an other ſome fault which diſpleaſeth thee; amend it (ſaith he) in thy ſelfe: but behoulding in him what is vertuous and good, examen whither thou poſſeſſeſt the ſame, and if not, then labour to obtayne it; for thus doing, thou wilt make profit of all.

Of true humility of hart.

THere are two ſortes of humility. The one of ſpirit, and underſtanding; and the other of the hart, and will. That of the ſpirit, makes us to know, and to acknowledge, that of our ſelves we are pure nothing, nor can doe any thing but meerely from God; that we are borne in ſin, and inclin'd to all evil. All which, but well conſidered, how can we be proud, or vaine glorious? But this humility of ſpirit will little auaile us, without the humility of hart, and of will, for the divels know

well their owne great abjection and indignity, but they have not humility of hart, and of will, which consists in being glad and willing to be despised; and in flying the praise of men; not in certaine little ceremonies, or composed humble termes, or actions, but in reall deeds; acknowledging that all the good which we either enjoy, or doe, is from God; to whom we are to render all glory and gratitude; and nothing but contempt and all abjection to our selues, for our great and grievious sins; our proud insensibleness in offending God, de seruing its humiliation.

The practise of God's divine Presence.

A Principall and devine fundamentall instructive verity mainly conducing to owr salvatiō is, to keepe in our memory the divine presence of God. *walke before mee* Ge.

and be perfect. God is more intimately presente tous, then is our very soule. The memory of this divine presence is able to rule our disorder'd passions, and to ouercome the strongest temptations of our ghostly enemies. Chast Joseph, and Susanna had no other buckler, but this, to defend themselves from so great assaults against their purity. The frequent Acts by faith of God's diuine presence in all places, in all our actions, words, and thoughts, would be a speciall perservatiue against all sin. Who shall be faithfull to this holy practise, in all his chief actions, may hope by God's grace to frustrate the dangerous wiles of all his ghostly enemies. Lett vs therefore still call to minde: *that in all* Pro. 15. *places, the eyes of our Lord beholde both the good and bad.*

Of true purity of intention.

THE greatest secret for Christian perfection, is the right direc-

ting our intention in all we shal doe, it being the intention which gives owr actions their price and valew. If it be good, the action will be meritorious; if vicious, the act will be no lesse: giue you a thousand pounds in almes, yet with some bad intention, as out of the motive of vanity; all that almes is not only lost to your soule, but the action also is sinfull, ād deserving punishment from God; Whereas one penny given for his love, wil merit eternall reward: wherefore whither we eate, or drinke, or what else soever we doe, lett us doe it with a pure intention for the glory of God. This was the perfect practise of Jesus Christ; who had no other end nor intention in all he either did or said, but purely his eternall Father's glory. And have we then not great reason to frame all our actions vpon so divine a modle? *my foode is to doe the will of my father.*

1. cor. 10.

Io. 4.

Of good purpoſes and pious Reſolutions.

TO confeſſe our ſins without a firme purpoſe to amende, were but by ſacriledge to abuſe the Sacrament, and a meere mocking of God. A true good purpoſe, which is pleaſing to God, muſt be with a firme reſolution to practiſe vertue; and not an inefficacious deſire of a ſloathfull ſoule, deſcribed by the
Pro.13. holy Ghoſt ſaying that *the ſloathfull man will, and he will not.* Hell is full of ſuch fruitleſſe deſires, which thoſe wretched ſoules, yet living in this world, had ſometymes to embrace God's holy inſpirations, and now wish they had bin faithfull to, the neglect whereof, and their ſtrange infidelity they now well perceiue, with enraged griefe, to be the cauſe of their eternall miſery: all ſeruing at preſent but as tormenting wormes to gripe, and

gnaw their guilty conſciences; and ought to be a ſufficient warning to us, yet in good tyme, to be more conſtant and faithfull to our pious reſolutions: reflecting what shame andgreat confuſion it would be vnto us, to have ſo very often promiſed, without performance, but to a mortall man, as we have done by our good purpoſes to Almighty God; without the leaſt shame for our bold neglect, and ſtupid want of care & induſtrie to performe what we haue ſo often promiſed to his deuine and dreadfull Maieſtie.

IHS

A COLLECTION

OF SOME FEW HOLY MAXIMES,

pronounced by the sacred mouth of Iesus Christ, whereby the vertuous soule may see how different they are from the pernicious maximes of the world which she ought most carefully to fly.

I. BLessed are the poore of spirit, for theirs is the kingdome of Heaven.

Math. 5. 3.

Marke well how formally opposit to this divine maxime, is that of the

world, which compts them only happy who are every way rich, able to make most shew, and glory, in vaine florishing it. But our diuine Redeemer, begun the publishing of his Ghospel, by declaring to his disciples wherein the true Beatitude of this life did consist: and thereby to disabuse them of the false opinion amongst the people of this world; who though they all doe naturally seeke for happiness, yet taking a quite contrary way, they cannot enjoy it: some spending their whole tyme and labour to pourchace vaine worldly honour, or deluding pleasures: others as earnestly busiing themselfs to hourd vp sordid wealth; and no lesse pensive afterwards in preserving it. All which great follie proceeds from guiding themselves by the false principles of this world; and neglecting the counsell of their heavenly master Jesus Christ. The world and its concupiscence doth so strongly possesse their harts, that

they become incapable to give care to his doctrine, which alone is able to conduct them to Beatitude.

II. *Bleſſed are thoſe who mourne, for they ſhall be comforted.* This ſeemes no leſſe contrary to the ſenſe of worldlings, then the former. But to vnderſtand how our Beatitude can conſiſt in teares and mourning, we muſt conſider, that by ſin we are banisht people in this world, and that all our felicity conſiſts in the hope of our reeſtablishment and pardon, by mourning, tears, and other rigorous ſatisfactions of penitent trangreſſors. Hence it is, that mourning is the ground of our Beatitude.

Math. 5. 5.

III. *Learne yee of me that I am milde, and humble of hart; and you ſhall find reſt to your ſoules.* This mildeneſſe and humility of hart is eſteemed by the vogue of this world to be but dullneſſe, unmanlineſſe, and weakneſſe of hart. They falſly judging that true courage and gene-

Math, 11. 29

rosity must shew passion for the least offence, or disrespect, which their selfe-esteeme conceives: and thereupon engage themselves in great and dangerous quarrels, with restlesse anguish of mind; whereas the contrary is very happily enjoy'd by the meeke and humble of hart.

IV. *Bleßed are they who hungar and thirst after justice, for they shall be filled*: that is, they who have ardent and earnest desires for the glory of God, by accomplishing his Commandements and holy will. But according to the maxime of the world; we hungar and thirst much rather after our corrupt sensualities, which carry all our thoughts and desires much rather to the trãsgression of his divine law; whereby we can never hope to be satiated; no more then was the prodigall child with empty huskes, when forced to dyate himself with his master's swine. math. 5. 6.

V. *Blessed are the cleane of hart,* math. 5. 8.

for they shall see God: that is, by a cleare visiõn in Beatitude. But the maximes of the world, which ty our harts to creatures by fond affections make them become defiled, and impure; and thereby obscure their spirituall sight from behoulding God,

Math. 5. 10. VI. *Blessed are those who suffer persecution for justice; for theirs is the kingdome of Heaven.* But by the maximes of the world, quite contrariwise, they are accompted to be most miserable: and whereas by vertuous patience in suffering such persecution, the godly obtayne the reward of eternall felicity; the worldlings, by seeking unjust revenge, with indignation, and wrath, doe cast their soules into the endlesse flames of Hell.

Luke. 6. 38. VII. *Give, and there shall be giuen to you, &c. for with the same measure that you doe measure, it shall be measured to you againe.* But self interest being the great maxime of this

world, its practise is to take; and obduratnesse of hart not permitting them to exercise this holy charity in releeving the needy and afflicted poore, according to their owne measure e they must expect *justice without mercy*, because *they shewed no mercy*, saith S. James.

VIII. *Woe to you that now doe laugh because you shall mourne and weepe.* Lukc. 6.15. Blessed S. Augustin vpon due reflexion on this holy maxime, did often begg of God, *here to cutt, and burne, and not to spare him; thereby to spare him eternally.* But the wicked maxime of this world is to *passe their dayes in present delight, and jolity; although in a moment they descend into Hell for ever.* Iob. 21.

IX. *But I say to you, love your enemies, doe good to them that hate you, and pray for them that persecute, and abuse you.* Our deuine Redeemer Jesus, both by his words, and example hath recommēded to us the practise of this holy maxime; his whole

life being a continuall exercise of doing good for evill. But the wicked maxime of this world, now contrariwise; for an imaginary honour (as they conceiue it) to revenge a wrong, will put all at stake; their body and soule, God's honour, and their neighbour's damnation, by that diabolicall practise of their duels.

Math. 5. 39. X. *If one strike thee on the right cheeke, turne to him also the other.* Here we are taught by Christian patience what to doe for gaynin g an enemy; whilst the world houlds it great baseneſſe of minde, not to take full reparation by unlawfull revenge, whereas reuenge is the proper prerogatiue belonging to God; as patience and suffering injuries, is the proper duty of a Christian.

Math. 5. 40. XI. *To him who will contend with thee in judgment, and take away thy coate; let goe also thy cloake unto him.* This charitable maxime,

though given us to avoyde disquiet, contention, and breach of charity; yet worldings accompt it meere follie; and make small scruple to gaine an unlawfull suite; although to the totall temporall unjust ruyne of their poore neighbour's lively-hood; and spirituall death of their owne soules.

XII. *Why seest thou the moate in thy brother's eye, but the beame which is in thy owne, thou considerest not?* By this divine maxime we are advertised to looke well to the amendement of our owne faults, much rather then to observe those of others. But the sinfull maxime of the world is, to cover and conceale our owne great defects, and to discover, and publish much lesse in our neighbour. math. 7. 3.

XIII. *But when thou doest an almes-deed, let not thy left hand know what thy right hand doth.* This holy maxime doth teach us to hope by well doing to obtayne a recompence math. 6. 3.

in Heaven: but the ſpirit of this world, by ſeeking to be pay'd by the vaine glory of men; their merit can be no other, but only the due punishment of their ſin.

Math. 6. 19. XIV. *Heape not up to yonr ſelves treaſures on the earth; where the ruſt, and moath doe corrupt; and where the theeves doe digg through, and ſteale.* The maxime, which wordlings doe ſo generally practiſe, is not only quite contrary vnto this holly counſell of Jeſus Chriſt, but alſo even to reaſon it ſelfe; they ſpending all their paines, and induſtry for temporall wealth, which they well know muſt be left unto others to ſpend and themſelves only charged with a very dangerous accompt for all; and for which their eternall felicity may be greatly in danger.

Math. 6. 14. XV. *Be not carefull therefore for the morrow; for the morrow ſhall be carefull for it ſelfe.* After our humane uſuall induſtry employ'd; then for the reſt, we muſt wholly place our confidence in God: But the

wordly maxime is with reſtleſe ſolicitude to make it the whole employment of their minde; which should give place to better thoughts.

XVI. *Seeke therefore firſt the kingdome of God, and his juſtice; and all theſe things ſhall be given you.* Math. 16. 33. The worldly irreligious maxime as contrary vnto this perſwads us, firſt and principally to labour for our temporals; which argues the putting much more confidence in our owne humane induſtry, then in the diuine providence of God; which is ſinfull, and great impiety.

XVII. *All things therefore whatſoever you will that mee doe for you doe alſo to them; for this is the law, and the prophets.* Matth. 7. 12. By this holy maxime, we are taught by Jeſus Chriſt, the cõmandement of loving our neighbour, as our ſelfes. But experience makes it too manifeſt, how greatly contrary the worldly maxime is thereunto; which having intereſt,

for its guide must needs be defective in this holy rule of charity.

Math. 10. 28. XVIII. *Feare yee not them that kill the body, and are not able to kill the soule: but rather feare him that can destroy both soule and body in Hell.* This maxime is given to deterr us from sin, whereby God is offended, and our soule put in danger to be lost. But sensuall people are so bewitched with their temporall affaires, and their affections so fastned to the transitory contents of this world as they neither feare the offending God, nor the exposing their soules unto endlesse perdition thereby.

Math. 10, 38. XIX. *He that taketh not up his crosse, and followeth me; is not worthey of me.* this holy maxime teacheth us, that Heauen is not purchased, but by bearing the crosse of tribulation: contrary to the maxime of this world; which perswads us here to seeke our paradise of pleasure, and content. But Paradise, being only

one, cannot be found, both in this world, and in the other.

XX. *The kingdome of Heauen ſuffers violence; and the violent beare it away.* The violence meant here by this holy maxime, is in curbing and ruling our paſſions and diſordered affections; to which the maxime of this world allowes full ſcope and liberty; accõpting that but an effect of magnanimity, which is the guilt of ſin. Math. 11. 12.

XXI. *He who ſeekes to exalt himſelfe, ſhall be humbled: and who humbleth himſelfe, ſhall be exalted.* Jeſus Chriſt hereby doth teach us, that to ſeeke vaine glory, and the praiſe of men, is but to looſe the ſame; and that flying, and contemning them are the meanes whereby true glory is obtayned. But the maxime of this world is to ſeeke and earneſtly to runn after vanity; and therefore we ſee by experience, that they are like thoſe who runn but after a ſhadow, which, iuſt as faſt as they runn to Math. 23. 12.

catch it; so fast it flyes from them, although it folowes them who fly away from it.

Math. 6. 21. XXII. *Where your treasure is; there is your hart.* This diuine maxime doth advertise us to labour for, and (as S. Paul exhorts us) to gust *and relish what is above, where* Coll. 3. *Christ sits at the right hand of God, and not what is upon the Earth.* But worldly people have their harts so fast fixed upon the transitory affaires, and vaine contents of this present life, that their thoughts, and industry are least of all upon what is eternall.

Math. 20. 16. XXIII. *Many are call'd; but few are chosen.* This holy maxime is giuen us by our deuine Redeemer; to prevent our bould presumption; who being cal'd unto the profession of his holy faith; neglect to animate the same with the life of good workes; without which, Faith it selfe is but dead, and of no effect as to our attaining unto beati-

tude; as well appeares by that moſt dreadfull ſentence at the day of doome, againſt the reprobate, who are not condemned for their want of true faith; but for their not hauing accompanied it with good workes; for which with a woefull *goe yee curſed into eternall fier*, they are excluded everlaſtingly from Beatitude.

XXIV. *He who perſeuereth to the end, ſhall be ſaued* It is only perſeuerance which gayneth the crowne of uictory: and we muſt give this moment of our life to get it. But the pernicious maximes of worldlings preferr the enjoyments of this uncertaine moment in their deluding pleaſures, before the purchace of heauenly bliſſe; which they might gayne at ſoe eaſy a rate: yea and with leſſe torment both to their body and minde, then they take to be condemned to the eternall flames of Hell; which they might have ſo happily avoyded by perſeuerance in

Math. 10. 22.

the holy exercise of vertue, and by fidelity in their good purposes.

An aduertisment.

THIS following exercise, made by a pious and approuued author (whose humility would not permitt him to make himself knowne) I have judged both vsefull and very necessary for all who desire to gaine heauenly blisse, by the happy art of dying well, which must be learned by frequent practise of holy acts in tyme of health, as they are to be vsed at the tyme of death. For who neglects them in health, will hardly performe them well at death: weakenesse, paine, feare, trouble, and many impediments, very hardly then permitting a dying man to produce those acts, whereof a former habit was not gayned; which notwithstanding now by the practise of this holy exercise (being made fami-

liar in tyme of health) may be happily produced, and exercis'd with great comfort, God's grace assisting that thrice fortunate, and blessed soule.

IHS

A MOST PROFITABLE EXERCISE CONTEYNING A PREPARATION TO DEATH.

Together with the acts neceſſary to diſpoſe the ſoule to this laſt paſſage. As alſo the Recommendations of the ſoule in English.

Bleſſed are the ſervants whome, when our Lord comes, he ſhall find watching, Luc.12.37.

To our bleſſed Lord Ieſus Chriſt

SAviour of the world, Word Incarnate, thou who art the life of thoſe

thoſe who dye, and the death of thoſe who live: the life (I ſay) of thoſe who dye, by the glory which thou giveſt them, and which thou haſt purchaſt for them with thy moſt precious blood: the death of thoſe who liue, by the grace thou giueſt them to dye to the Flesh, and liue in Spirit: quicken this exerciſe with thy diuine love, to the end that by the practiſe of it, thou maiſt find us ſo well prepared for death, that we may liue eternally with thee in Heaven; there to bleſſe, prayſe, and love thee, with the Father, and the Holy Ghoſt. Amen.

Adviſe for the due practiſe of this exerciſe.

SInce it is a moſt conſtant truth verifi'd by daily experience (which nevertheleſſe we eaſily forget) that we muſt dye, and that peradventure we may either be ſurpriſed

by a ſuddaine death(as we ſee it happen to many when they leaſt thinke of it) or that the extreame paines, or other accidents of our ſickneſſe, may deprive us of the liberty, and capacity to performe acts requiſit in that laſt houre: that houre, I ſay, which is the moſt important of all houres; that houre, after which we shall have no more houres: that houre which muſt decide our happineſſe, or miſery for all Eternity, it will be moſt profitable to ſett aſide one day in every month, wherein to prepare our ſelves by the exerciſes of a ſpirituall death to thoſe Acts we should really make, when we come to dye actually. *Watch and keepe your ſelves prepared*, ſayes our Lord, *for the ſonne of man will come when you expect him not*: and the wiſe man ſayes: *whereſoever the tree falles, there it shall remayne.*

Math. 24.

Eccleſ. 11.

If opportunity preſent it ſelfe, we ought, either upon the eve, or the

day, which we deſigne for this exerciſe, to make our Sacramental Confeſſion to the Prieſt: notwithſtanding which, for greater purity, and more devout preparation, we may make our ſpirituall Confeſſion to Jeſus Chriſt before, or after the Sacramentall, each one according to his devotion. After Confeſſion we are to communicate really, or ſpiritualy in forme of *Viaticum*; and to conſider it as the laſt Communion of our life. Vpon the day we performe this exerciſe, if we have conveniency, we ought to heare Maſſe, to the end, that in this ſacrifice (which is a reall repreſentation of that of the Croſſe) we may more neerely and particularly unite our ſelues to Jeſus Chriſt dying, offering as well this, as all other ſacrifices which shall be offered to the end of the world for obtayning the grace of a good and holy death.

Having fixed one day in every month (each one according to his

leasure and devotion) for this exercise; and they who cannot performe it all at once, may take the first point in the morning, and the second at some other houre of the same day; or make it in two dayes. But in that case, the acts of contrition, faith, hope, and charity, contayned in the first point, must be repeated. And besides that, our Meditations and lectures of that day, ought to be vpon the subject of death. We ought further to employ our selves more particulary in good workes and practises of mortification and vertue.

And it is to be noted, that although there be many acts prescrib'd in this exercise; nevertheless it is not intended thereby to obligde any one precisely to those acts, but only to facilitate the practise of them, to such as have not yet attayned to a habit of such acts; for the best are those which love produces.

At the end of this exercise are added the Recommandations of the

ſoule in English, for the conſolation of ſuch as (for a holy prevention of their death) hauing deuotion to joyne them to this exerciſe, may not peradventure underſtand them in latin. And in this, the termes which relate to an other, muſt be changed, and applyed to our ſelves; as in ſteed of ſaying, *pray for him, receive his ſoule*; we muſt ſay; *pray for me, receive my ſoule*: and ſo of the reſt; reſerving the concluſiō of this exerciſe, till after the laſt prayer.

Now, the principall fruits we ought to gather from this exerciſe (as ſhall be ſaid in the following meditation) are contempt of the world, diſeſteeme of creatures, abnegation of our ſelves, and amendment of our faults, which are the true meanes to obtayne the grace of ſuch a death, as ſhall be the beginning of a happy life for ever..

A MEDITATION To enter into the diſpoſitions for making a good and happy death.

Preparation. Place your ſelfe in the preſence of God, beſeech him to inſpire you.

FOr a foundation of this Meditation, we muſt well and throughly conceiue, and be fully ſatisfied of this truth; that God hath given us our life only in truſt: from whence it followes, that if we be not alwayes prepared and diſpos'd to render it to him, we deny him his right of Souverainity over our beeing.

Heb. 9. *It is ordayned that all Men ſhall dye once; and after death followes jugdment*, ſayes the great Apoſtle.

Conſidering this truth, that we

can dye but once, and that an ill death can never be repared in the whole extent of Eternity; we see how necessarie it is for preuentiõ of a surprise to watch allwayes, and to live like the seruant mentioned in the Ghospel, who attends the comming of his Master. Luke. 12.

I. Consider that since we must necessarily dye, it highly concerns us, throughly to comprehend this truth: that death being most certaine, and the houre of it most uncertaine, all Christian wisdome consists in a good and holy preparation for that moment, to the end we neglect not a businesse which is in truth to us the businesse of businesses; and the sole, and only businesse we have to doe in this world; since we are here only to save our soule: and loosing it, we loose all: *what shall it profit a man to gaine the whole world, if he loose his owne soule?* sayes our souveraine master Jesus Christ. Math. 16.

O God, how great is the blind-

neſſe of the moſt part of men; who never reflecting upon this ſo deuine and important a truth, lead only an earthly, ſenſual, and animal life, and never elevating their ſpirit to heavenly things, ſettle their affections ſo firmely upon this mortal life, as to preferre it before that which is eternal. *Whoſoever loves his life*, ſaies our B. Lord, *ſhall looſe it, and whoſoever hates it in this world, ſhall gaine it in Eternity.*

Iohn. 12.

O my God, we doe not then love our life as we ought, when we adhere too cloſſe to it, ſince this adherence to our temporal life proceeding from an inordinate love of our ſelves, puts us in danger to looſe that which is eternall. Since alſo thou thy ſelfe aſſureſt us, that *whoſoever comes to thee, and hateth not his owne life, can not be thy diſciple*; grant me ſuch a holy hatred of this mortal life, as may cauſe me continually to aſpire and pretend to that which is eternall; there to live with thee world without end.

Luke. 14.

II. Ponder the truth of that of the Royal Prophet. *Precious in the sight of our Lord is the death of his Saints* and withall consider that if we will dye the death of Saints, we must liue their life, keeping always our affections alienated from creatures, as if we were to dye euery moment; since there is no moment wherin we may not be surprised by death, and wherein we ought not to be prepared to receive it, if we will not hazard our saluation. We ought to surmont the natural feare we have of it, by faith, and by a confidence we should haue, that Jesus Christ, who keepes the keyes of life and death, and who loues us infinitly more then we love our selves; will send it us in such a tyme and manner, as in his divine providence he has forseene to be most convenient for us. Has he not created us for life eternal? Doe we not beleeve that life to be more happy, then this which is mortal? if we live not in Psal. 115.

this beleefe, we have no faith, and and conſequently no hope, ſince we cannot arrive at this happy life which he has promiſſed us, but by the way of death. But what charity can that intereſſed ſoule have, which loves her owne life more then the will of God, and whoſe feare of dying exceeds her deſire of ſeeing and uniting her ſelfe to him? *Perfect charity*, ſayes the holy Evangeliſt, *drives fourth feare.* And if we ought to teſtify our love to God by our hatred of ſin, where is the hatred we beare it; ſince knowing that we cannot live without daily relapſing into it, we have nevertheleſſe an extreame apprehenſion of death? O if we truly lou'd God, with what joy would we embrace death, to the end we might be in a ſtate never more to offend his infinite goodneſſe, ſince the leaſt ſin, as the Doctors ſay, is more to be dreaded then death it ſelfe.

Iohn. 1. 4.

III. Reflect whether it were poſſi-

ble, if God should leave the tyme, houre, and manner of our death to our choyse, that we could make a better then he himselfe, who ordaynes it by his infinite wisedome, power, and goodnesse; and who having made us for himselfe, and redeemed us with his blood, desires nothing so much as to save us, and conduct us to our last end? Since our faith teaches us this truth, why doe we not entirely abandon the care of our life and death to him! What can be more advantageous to us in heaven, in earth, in life, and in death, then to accomplish his most just and holy will? And since we must necessarily undergoe the orders of his divine will; were it not better to doe it meritoriously by an humble submission, and filial confidence in his divine goodnesse, then like the divels be forced to execute them, and by our resistance to rẽder our undergoing of death more worthy of punishment then reward?

If the feare of our ſins cauſe us to apprehend death, and deſire prolongation of life, to the end to doe penance for them, what penance can be more efficacious, and acceptable to God, then our perfect conformity to his holy will, and our entyre ſubmiſſion to thē ſentence of our death, thereby to render him the obedience due from a Creature to its Creator, and to teſtify to him that we preferre the honour of pleaſing him, before our owne life? If the merit of our acts beare proportion with the difficulty we find in their execution, what can be more difficult then to renoūnce our life? and what better penance can we performe, then to give it with a good hart to God; ſince in makeing him this preſent, we not only give him all we are able to give, but alſo all which is moſt deare and precious to us? *no man hath greater charity then he who layes downe his life*, ſayes our divine Saviour; and if a

Iohn. 15.

God would vouchſafe to dye ſo painfull and grievous a death for us, and looſe his life upon a croſſe for our ſalvation, ſhall we dare to refuſe him ours? ſhall we eſteeme our life more precious, or more neceſſary then his? O my ſoule if we lou'd God, if we had a true ſenſe, and acknowledgment of this ſoveraine benefit, would we not deſire to have a thouſand lives to give him! O my God, ſince I am nothing but by thee, I will be nothing but for thee; and ſo as I be what thou deſireſt I ſhould be, it imports me very little whither I live or dye.

Affections and Reſolutions. Since that upon the moment of my death, depēds my eternall ſalvation; grant me grace, ô my God, to keepe my ſelfe prepared for this laſt houre by true hatred of ſin; by a perfect contempt of the world with its vaine honours, pleaſures, and riches; and by a perfect abnegation of my ſelfe: ſuffer me not to ſleepe

in the forgetfulneſſe of death, leaſt the lampe of charity being extinguisht, and the oyle of good workes ſpent, thou ſurpriſe me in this ſtate, and pronounce againſt me, as heretofore againſt thoſe foolish Virgins that dreadfull word, *I know you not*: but keeping my ſelfe alwayes in expectation of thy comming, grant that I may merit to enter with thee to that eternall marriage where thow haſt prepared ſuch ſoyes for thoſe that love thee as *neyther eye has ſeene, nor eare hathhear'd, nor the hart of man comprehended.* Give me, ô Lord, the light of thy holy ſpirit, to the end I ſuffer not my ſelfe to be deceived and ſeduced by my ſenſes, in miſtaking falshood for truth, nor eſteeme the things of this mortall life good, or evill, but in as much onely as they advance me towards my laſt end, or divert me from it.

Math. 25.

1. cor. 2.

Let us conclude this meditation with this truth: that if we will dye

the death of the juſt, we muſt live their life alſo; ſince the true meanes to obtayne a good death, is to lead a good life. And as there is nothing more precious, nothing more to be deſired, then a good death; ſo there is nothing more miſerable, nothing more to be dreaded, then an ill one. In a buſineſſe of ſo high importance the moſt ſecure way, is, to live every day as though we were to dye before it expire; alwayes keeping our affections ſo diſengag'd from earthly things, as if we were really at the point of death, where all that is not God, will appeare but ſmoake and vanity.

A MOST PROFITABLE EXERCISE TO PREPARE OVR SELVES FOR DEATH.

First Part.

Vpon the moment of death depends Eternity.

THE day we make this Exercise; as soone as we awake, we are to enter into the thoughts of death, and consider it as the last of our life.

Preparation.

WE are to imagine our selves sicke in our bed, even to extremity, and that our good Angel comes by God's command to declare to us the irrevocable sentence of our death, saying as Isay said to Ezechias: *put thy affaires in order, for thou shalt dye.*

Is. 38.

Proſtrate at the foote of the Crucifix, or before the B. Sacrament, let us implore from the bottome of our hart grace, and light from the holy Ghoſt, the aſſiſtance of the B. Virgin, of the ſaints our Patrons, and our good Angel; and then make the following acts.

An act of Reſignation.

MY hart is ready, ô God, my hart is ready; not my will, but thyne be done in me, upon me, and by me, now and in all Eternity. O God, eternall, immenſe, and infinite, who art abundantly ſufficient to thy ſelfe, and haſt no need of thy creatures: what matter is it whither I live or dye, ſo as I accomplish thy holy will, in which onely my true life conſiſts? Let not then my will be done, but thyne, ô my God. Pſal. 56.

Confeſſion of our owne nothing.

TO the end to acknowledg the dependance I have upon thee, my ſoveraine Creator; and openly to confeſſe before Heaven and Earth
Ex. 3. that thou art onely, *He who is*; and that I am that vile Creature, *who is not*; I embrace with all humble ſubmiſſion the deſtruction of this my corruptible being, and am content, that by death it returne to the nothing from whence thou haſt taken it.

Reſtitution of our beeing to God.

O My Soveraine Creator, I deſire to reſtore thee the beeing which thou haſt given me; and to this effect, I accept death in ſuch manner as may moſt pleaſe aud glorify thee. Diſpoſe then of thy creature, and deſtroy this body of ſin, in punishment of the offences it has

committed againſt thy divine Majeſty. Let this earth returne to earth, but let my ſpirit, which is created after thy image and likeneſſe, returne to thee.

Acknowledgement of the Soveraine dominion of God.

O My God, although I muſt dye by neceſſity, yet I deſire by ſubmiſſion to render my death voluntary, and am glad, that in punishment of the ill uſe I have made of the free will thou haſt given me, it ſhall put me into a ſtate, wherein I ſhall be no more able to reſiſt that Soveraine Dominion, which thou, as lawfull Lord of all creatures, haſt over me.

Acceptation of death in punishment of our ſins.

SInce death, ô my God, is the punishment thou haſt ordayned

for ſin; with an humble hart, and entire ſubmiſſion to thy moſt juſt decree, and a ſpirit of penance, I accept it; togeather with all the paines, humiliations, and privations which accompany it, in ſatisfaction for all thoſe offences which I have committed againſt thy awfull Majeſty.

Oblation of our life to God.

RECeive, ô my Saviour, the oblation I make of my body and life, which I offer and immolate to thy devine Majeſty, as a ſacrifice and burnt-offering: unite it to that which thou haſt offer'd upon the Croſſe for me, and conſume it with the fire of thy devine love.

Deſire to render to Ieſus death for death.

OMy devine Jeſu, ſince that the love of me has caus'd thee

to dye upon the Croſſe for my ſalvation; is it not reaſonable, that for the love of thee I ſhould accept death with a good hart, to the end to recompence, as farre as I am able, that which thou haſt ſuffered for me? O why have I not a thouſand lives, that to this end I might lay them downe all, and thereby teſtify that thou art my God!

Spirituall Confeſſion.

HVmbling our ſelves profoundly at the feete of Jeſus Chriſt, as if he were preſent in his holy Humanity, we ought to accuſe our ſelves to him of all our ſins, taking a ſhort review of them, but eſpecially of thoſe which are moſt notable: in conſequence whereof, we may excite our ſoule to a lively and loving repentance for them.

An act of Contrition.

O My God, proſtrate before thy Soveraine Majeſty, I moſt humbly crave pardon, as well for all my contempts, and abuſes of thy holy graces, as for the ſins I have committed ſince the very day of my birth, in thought, word, and deed; I retract and diſavow them; yea from the bottom of my hart I renounce them, and wish I had never committed them, not in regard of the paines which they merit, but becauſe I have offended thy infinit goodneſſe which deſerves to be infinitly lou'd and ſerv'd by all creatures. O that my hart were capable of an infinit griefe wherewith to expiate them. But to ſupply what is wanting in me, ô my God, accept that which my Saviour has ſuffer'd in the garden of Olives, and upon the Croſſe for the ſins of the whole world, and particularly for mine.

Accept alſo to this end, the griefe and contrition of all the ſaints. Cleanſe me from my ſecret ſins, and pardon me thoſe which I have committed in others. O my Lord deſpiſe not an humble and cõtrite hart, which expects pardon of thy mercy alone. Thou haſt ſaid, that whenſoever a ſinner ſhall truly grieve for his ſins, thou wilt no more remember his iniquities. And if it be thy pleaſure to prolonge my life; I make a firme purpoſe, by thy grace, to amende my faults; eſpecially ſuch and ſuch; and will endevour to ſatisfy for what it paſt.

Having made this act, we may receive the abſolution which Jeſus Chriſt the Soveraine Prieſt gives us, by applying to our ſelves his divine merits: after which let us contemplate him, ſaying to us, as he did to S. Mary Magdalen; *thy ſins are forgiven thee, goe in peace.* Luke 7. Say the Pſalme. *Miſerere mei Deus, &c. Have mercy on me ô God, &c.* page 41.

in the Spirit of true penance.

Aſpirations to the three divine Perſons.

O Eternal Father, ſince thou haſt ſo lou'd the world, as to give us thyne only Sonne, ought not I to hope for ſalvation from thy mercy? Thou haſt not given him to condemne us, but to ſave us, and to this end haſt thou impoſ'd upon him the moſt holy name of Jeſus.

Ioan. 3.

O devine Jeſu, be to me a Jeſus. Remember what thou haſt ſaid; that thou cameſt not for the juſt, but for ſinners. O my God thou deſireſt not the death of a ſinner, but that he should be converted and live. Convert me then to thee, that I may live eternally.

Math. 9.

Come, ô devine Spirit, repoſe in my ſoule with thy ſeaven guifts, to the end to purify, quicken, and ſanctify her. Conſume with the fire of thy holy love, all earthly inclinations

nations yet remayning in her, and ſtrengthen her in the laſt paſſage againſt all the temptations of her enemies.

An act of Faith.

I Proteſt, ô my God, before Heaven and Earth that I will dye in the faith and union of the holy Catholick, Apoſtolick, and Roman Church. I firmely beleeve what shee beleeves and teaches, becauſe thou, ô God, who art the eternall truth, haſt ſaid and revealed it.

Thou art that infinit goodneſſe and ſanctity, which cannot deceive; that infinit wiſedome which cannot erre. From hencefourth I renounce all temptations, which the enemy may ſuggeſt to me in the laſt moments of my life contrary to this my proteſtation: and I render thee thankes from the bottome of my hart, for the imenſe favour thou haſt done me, in placing me amongſt the children of thy holy church.

Recite here the Apoſtles Creed, and make reflection upon every Article of it, proteſt to beleeve them all.

An act of Hope.

O My God, although for the multitude, and enormity of my ſins, I moſt juſtly deſerve Hel; nevertheleſſe confiding entirely in the merits of my Saviour Jeſus Chriſt, and in the greatneſſe of thy mercy, which can pardon more then I can offend, I will hope for remiſſion of all my tranſgreſſions, and gace to perſevere in thy holy love, to which I eſpecially conſecrate the laſt moment of my life.

An act of Charity.

O My God, when ſhall the tyme come that my ſoule being ſeparated from this mortal body, and from all creatures, it ſhall be perfectly united to thee, to love thee

with that pure and invariable love, wherewith the Saints in Heaven love thee? *What is there* worth my desiring *in Heaven, or in Earth beside thee, the God of my hart, my God and my eternal portion!* I *esteeme all things as dung and filthynesse to gayne Iesus Christ.* Pſ. 72. Phil. 3.

An act of Charity towards our neighbour.

O My Lord, I begg grace and ſalvation for all the creatures whome thou haſt redeemed with thy moſt precious blood, eſpecially for the children of thy holy Church; and more particularly for thoſe who have any way offended me. I pardon them, ô my God, from the bottome of my hart, as I deſire thou shouldſt pardon me.

Deſire to receive Ieſus Chriſt.

O My God, my Creator, and my Redeemer, my beginning and my end, my only ſatiety and Beatitude: I ardently deſire to receive thee, to the end to unite my ſelfe to thee. Come then into my ſoule, ſanctify and replenish all her faculties; come into my body, and purify all its ſenſes: come into my hart and poſſeſſe all its affections; to the end that every moment of the remainder of my life may be entirely conſecrated to thy love.

A ſpirituall Communion, by way of Viaticum.

LEt us imagin our good Angel invites us to eate of this bread of life, and ſpeakes to us, as one heretofore to the Prophet Elias, ſaying; *riſe and eate, for thou haſt yet a great way to goe.*

3 Kings 19.

We may repreſent to our ſelves Ieſus Chriſt accompanied by the B. Virgin, our good Angel, and holy Patrons, entring into our chamber, to the end to adminiſter to us with his owne devine hands his moſt ſacred body; as he did heretofore to his Apoſtles at the laſt ſupper; and ſaying to us: *take and eate, this is my body; which shal be delivered to death*, to the end to give you life. 1. Cor. 11.

Having adored him with all our hart, we may ſay to him theſe words.

O my God, ſince thou haſt ſaid, *that he who eates thee shall live eternally*: grant me this grace, that by receiving thy holy body, I may never more live, but in thee, by thee, and for thee: and that when I shal leave this mortall life, I may by the force, and vertue of this devine bread, attaine to an union, and ſight of thy devine Majeſty in Heaven. *O whence comes this happineſſe to me, that my God should* Io. 6. Luke 1.

Math. 6. *vouchſafe to viſit me! O Lord I am not worthy that thou ſhouldſt come into my ſoule, but ſay onely the word, and it ſhall be heal'd.*

Having receiv'd him; we muſt diſcourſe lovingly with him; calling before him all our ſenſes and faculties, to the end to ſweare fidelity to him: we muſt renew all our vowes and promiſſes to him, and conjure him never to forſake us, ſaying with the Diſciples who were going to Emaus: *ſtay with us, ô Lord, for it is late, the evening* of our life *is come.* And with S. Symeon. *O Lord let now my ſoule depart in peace, ſince ſhee hath ſeene thy ſalvation.* And with David; *Although I walke in the midſt of the ſhadow of death, I will feare no evill, becauſe thou art with me. O God put thy ſelfe as a devine ſeale upon my hart,* to the end that no earthly thing may find entrance there.

Luke. 24. Lucke. 2. Pſa. 22. Cant. 8.

Here let us unite our Communion to that which our divine Saviour made before his death, & to all other

which the B. Virgin, and all the Saints have made: to all thoſe alſo which ſhall be made even to the end of the world thereby to ſupply the defects we have committed in receiving this devine Sacrament.

Let us render thankes, as well for the grace of Communion, as for all others which God hath ſo liberally beſtow'd upon us, inviting all creaturs to bleſſe, praiſe, and magnify him with us by the pſalme; *Laudate Dominum de cœlis &c. Praiſe yee our Lord from the heavens &c.* page 232. or the Canticle *Benedicite omnia opera &c. All the workes of our Lord, bleſſe yee our Lord.* page 224.

Second Part.

Spirituall Extreame-Vnction.

WE may repreſent to our ſelves Jeſus Chriſt entering into our

chamber accompanied as before, in the article of Communion, bringing with him the holy oyle compos'd of his precious blood, to the end to apply to us these sacred unctions with his owne devine hands: and in receiving them, we may make these acts of Contrition for our sins committed by each of our senses.

At the unction of the eyes.

O Jesu, my Saviour, and my God, I most humbly begg pardon for all my sins committed by so many inordinate lookes, and teares unprofitably shed; for the expiation of which, vouchsafe to apply to me the merit of those amorous lookes which from the Crosse thou wert pleased to cast upon those who crucifi'd thee, and of the teares thou hast shed for my salvation.

At the eares.

PArdon me alſo the ſins I have committed in hearing with pleaſure ſo many evill diſcourſes, and in ſatisfaction for them, vouchſafe to apply to me the merit of that patience and humility wherewith thou wert pleaſed to heare all the blaſphemies, injuries, and calomnies which have been uttered againſt thee.

At the noſtrills.

IAlſo moſt humbly crave pardon, ô my God, for the exceſſive pleaſure I have ſought, and taken in perfumes and ſweet odours, and for my too much niceneſſe and impatience in ill ones, which I have ſo ſenſually avoyded. To ſatisfy for this; vouchſafe to apply to me the merit of thoſe ill odours which thou didſt daigne to ſmell in the

Stable, and upon mount Calvary.

At the mouth.

O My Saviour Jesus Christ, pardon me the infinit number of sins which I have committed both in words, and in excesse of eating and drinking; expiate them, ô my God, by applying to me the merit of thy devine prayers, preaching, and holy fastings.

At the hands.

PArdon me, my devine Jesu, so many evill and unprofitable actions which I have done, and all the pleasure and delight I haue sought to satisfy my sense of feeling; and to this end apply to me the merit of those holy actions and devine miracles which thou hast wrought with those sacred hands, which were nail'd to the hard wood of the Crosse.

At the feete.

O My God, from the bottome of my hart I beſeech thee to pardõ all the ſtepps I have employ'd either unprofitably, or with evill intentions: apply to me in ſatisfaction for theſe faults, the merit of thoſe ſacred ſtepps which thou haſt trodden with ſo much wearineſſe, eſpecially in carrying thy Croſſe.

After Extreame-unction, we may make theſe following acts in a ſpirit of penance.

Acts of penance.

1. O My God, to the end to ſatisfy thy divine juſtice, as farre as I am able, & with my whole being to make reparation for my faults, I accept death with all my hart, and rejoyce that my ſoule ſhall be ſeparated from my body in punishment

of the ſins I have committed ; in preferring my corrupt inclinations before thy holy will.

2. That this body in punishment for its pride and ambition shall be hidden in the earth , and trodden under foote.

3. That in ſatisfaction for the inordinate love I have borne it, and the exceſſive care I have had to give it eaſe and pleaſure, it shall returne to corruption, and become the nourishment of wormes.

4. For the inordinate affection I have borne to creatures and the abuſe I have made of them , I am glad , to be depriu'd, and ſeparated from them.

5. For my forgetfulneſſe of thee, ô my God, during my life, I accept that which wil be had of me, after my death.

6. For hauing uſed all my ſenſes to offend thee ; I accept , and offer thee the priuation I muſt now ſuffer of the uſe of them.

7. And in punishment for all the vaine complacence I have had for creatures, I ſubmit my ſelfe by death, to be the object of their hatred and horrour.

The approach of death.

LEt us heare our good Angel ſaying to us, as to the Virgins in the Ghoſpel. *Behould the Bridegroome is comming, goe fourth to meete him.* Math. 25.

Preparing our ſelves for his comming, with the burning lampe of charity in our hands, we may ſay with David.

I Was glad when it was ſaid to me, we will goe into the houſe of our Lord. Pſ. 121.

O my Lord God of Hoſts, how amiable are thy tabernacles! my ſoule longs after them. Pſ. 83.

My ſoule thirſts after the fountaine of life, when ſhall I come and appeare before thy face? Pſ. 41.

Ibid. *As the thirſty Hart longs after the fountains of water; ſo, ô my God, my ſoule longs after thee.*

O how ardent is my deſire to be delivered from this body, to the end to be with Ieſus Chriſt!

Union to Ieſus Chriſt dying.

O My divine Ieſu, grant that my paines may be united to thyne, that my agony and death may be ſanctifi'd by thyne, and that I may partake of thoſe holy diſpoſitions in which thy ſacred ſoule was, at the laſt moment of thy life, to which with my whole hart I unite my ſelfe, to ſupply thoſe that are wanting in me. I abandon my ſelfe to thee, to the end to ſuffer for thy love the paines of death, even as great, and as long as thou ſhalt pleaſe; and diſavow all the imperfections which the violence of my ſickneſſe may cauſe me to commit.

Recourſe to the B. Virgin, and the Saints.

O Holy Virgin Mother of my Lord and Saviour, refuge of ſinners, be now my Advocate, employ thy power for me to the moſt holy Trinity. O Mary Mother of grace, Mother of mercy, receive me at the houre of my death, and defend me from the enemy. Shew thy ſelfe to be a Mother, and obtayne that he, who for my ſaluation would vouchſafe to be thy ſonne, and be borne of thee, may alſo receive me by thee.

O all yee Saints and Bleſſed ſpirits intercede now for my ſoule, and aſſiſt me in this extremity, to the end I may obtayne victory over my enemies. Great S. Joſeph, and my holy Patrons and Protectors aſſiſt me. Bleſſed S. Michaël, fight for me. O glorious Angel, my deare gardian, defend me from the am-

bushes of my enemies, and forsake me not in this last passage.

Addressing our selves to God we may say.

ETernall Father, looke upon me in the face of thy deare sonne Jesus Christ, who has spilt his blood for my salvation. Have pitty on me, according to thy great mercy, and pardon my sins for the glory of thy name. *O my God enter not into judgment with thy servant, for in thy sight no man living can be justifi'd.* O my divine Jesu, interpose thy Crosse and Passion betwixt thy iudgment and my soule. My God, my lot is in thy hands, save me, ô my Lord; I have hoped in thee, lett me not be confounded for ever.

Ps. 142.

An act of Adoration to the moſt holy Trinity.

O Moſt holy and vndivided Trinity, I adore thee with my whole hart; and now, and for all Eternity, unite my ſelfe to all thoſe adorations, and praiſes which the moſt holy humanity of my Saviour Jeſus Chriſt, his moſt glorious Mother, and all the Saints, and bleſſed ſpirits render thee, and ſhall render thee eternally in Heaven. I offer thee all the ſacrifices of this moſt ſacred humanity which are already offer'd, and which ſhall be offer'd even to the day of jugdment upon all the Altars in the world, in ſatisfaction for my ſins, and in gratitude for all thy devine benefits.

Thoſe who make uſe of the Recommendation of the ſoule may remember to make this concluſion after it. And then may be ſayd. Subvenite Sancti.

Concluſion of this exerciſe.

An act of entire reſignation or abandoning of our ſelves to God.

O My God, I abandon my ſoule entirely and without reſervation to thy divine jugdments : I ſubmit my ſelfe to them with the whole power of my hart ; I adore and reverence them now and in all Eternity, as moſt juſt and equitable.

Spirituall expiration.

Houlding the Crucifix in our hand, we may ſay theſe words.

MY God, my Creator, and my Redeemer ; behould I come to thee, becauſe thou calleſt me, receive me into the boſome of thy mercy.

And kiſſing with tender affection the wounds of the Crucifix, we may at each of them pronounce the holy names of Jeſus and Marie: and then having repeated theſe laſt words of our Saviour, *Into thy hands, ô Lord, I commend my ſpirit*, we may expire in the ſacred wound of the ſide of ſweet Jeſus, and chooſing that for our tombe, we may hide our ſelves in his divine hart. Then after a little recollection, we may ſay the prayers which are to be rehearſ'd after death.

Subvenite.

SUccour ſpeedily ô yee Saintes of God &c.

The reſt of theſe prayers are plac'd at the end of the Recommendation of the ſoule.

After this exerciſe, we ought to conſider our ſelves as dead to the world, and our ſelves. In conſequence whereof, we ought often to ſay with S. Paul, *I live now no mo-* Gal. 2.

coloſſ. 3 *re I, but Ieſus Chriſt lives in me. My life is hidden with Ieſus Chriſt in God.*

THE RECOMMENdation of the ſoule, which ought to begin with the little Litanies: and the following prayers are to be ſaid during the agony.

LOrd have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.
Holy Marie. Pray for him.
All yee holy Angels, and Archangels. Pray yee for him.
Holy Abel. Pray for him.
All yee quires of the juſt. Pray yee for him.
Holy Abraham.
S. John Baptiſt.
S. Peter.
S. Paul.
S. Andrew.
Pray for him

S. John. Pray for him.
All yee holy Apoſtles, and Evangeliſts. Pray yee for him.
All yee holy Diſciples of our Lord. Pray yee for him.
All yee holy Innocents. Pray yee for him.
S. Steven. Pray for him.
S. Laurence. Pray for him.
All yee holy Martyrs. Pray yee for him.
S. Sylveſter.
S. Gregory. } Pray for him.
S. Auguſtin.
All yee holy Biſhops, and Confeſſors. Pray yee for him.
S. Benet. Pray for him.
S. Francis. Pray for him.
All yee holy Monkes, and Heremits. Pray yee for him.
S. Mary Magdalen. Pray for him.
S. Lucy. Pray for him.
All yee holy Virgins, and Widowes. Pray yee for him.
All yee Saints of God. Intercede for him.

O Lord be favorable to him. Spare him, ô Lord.

O Lord, be gracious to him. Deliver him, ô Lord.

From thy wrath. O Lord deliver him.

From the danger of death. O Lord deliver him.

From the paines of Hel. O Lord deliver him.

From the power of the devil. O Lord deliver him.

By thy holy Nativity. O Lord deliver him.

By thy Croſſe and Paſſion. O Lord deliver him.

By thy death and burial. O Lord deliver him,

By thy glorious Reſurrection. O Lord deliver him.

By thy admirable Aſcenſion. O Lord deliver him.

By the grace of the Holy Ghoſt, our ſouveraine Comforter. O Lord deliver him.

In the day of judgment. O Lord

deliver him.
O Lord, we miſerable ſinners, pray thee to heare us.
That thou maiſt ſpare him. O Lord heare us.
Lord have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.

The Prayers.

Proficiſcere anima Chriſtiana.

GOe fourth of this world, ô Chriſtian ſoule, in the name of the Father almighty, who created thee; in the name of his ſonne Jeſus Chriſt who redeemed thee; in the name of the Holy Ghoſt who infus'd himſelfe into thee; in the name of the holy Angels, and Archangels; in the name of the Thrones and Dominations; in the name of the Principalites and Powers; in the name of the Patriarches and Prophets; in the name of the holy Apoſtles

and Evangeliſts; in the name of the holy Martyrs and Confeſſors; in the name of the holy Monkes and Heremits; in the name of the holy Virgins and of all God's Saintes: let thy dwelling be this day in peace, and thy habitation in holy Syon, by the merits of our Lord Jeſus Chriſt. Amen.

Deus miſericors, Deus clemés.

O God of mercy and clemency, who according to the multitude of thy mercies forgetteſt the ſins of ſuch as are penitent, and by pardon aboliſheſt the guilt of their paſt crymes: looke graciouſly upon thy ſervant N. who with a ſincere confeſſion of his hart implores remiſſion of all his ſins, and mercifully heare him. Repaire in him, ô moſt indulgent Father, whatſoever is corrupted by earthly frailty, or ruin'd by the malice of the devil; and unite this member of thy Redemption

demptiõ to the body of thy Church. Let his ſighes, ô Lord, move thee to pitty; let his teares excite thee to compaſſion; and receive him into the favour of thy reconciliation, who confides in nothing but thy pure mercy: through Jeſus Chriſt our Lord. Amen.

Commendo te.

I Commend thee, deare brother, to God almighty, and remitt thee into the hands of him, whoſe creature thou art, to the end that, when by death thou ſhalt have pay'd the debt of humane nature, thou maiſt returne to thy Creator, who form'd thee of the ſlyme of the earth. Let the ſplendid quires of Angels come fourth to receive thee; let the maieſtical ſenate of the Apoſtles meete thee; let the tryumphant hoſt of Martyrs accompany thee; let the glorious aſſembly of bright Confeſſors encompaſſe thee; let the shi-

ning troupe of reioycing Virgins congratulate thee; let the embraces of a happy repoſe tranſport thee into the boſome of the Patriarches; let the countenance of Ieſus Chriſt appeare ſweete and gracious to thee, and ordayne thee place amongſt thoſe who never ceaſe to ſerve him. Maiſt thou never know the horror of Hell, the anguish of its flames, nor the cruelty of its eternal torments: let not wicked Sathan with his hideous band preſume to touch thee; let him tremble to ſee thee arrive in company of the bleſſed Angels; and let him fly into the dreadfull confuſion of eternall darkneſſe; let God ariſe, and let his enemies be ſcattered; let thoſe who hate him fly before him; let them vanish like ſmoake; and as wax melts before the fire, ſo let ſinners perish before the face of God, and let the juſt feaſt and rejoice in his ſight; let then all the infernall legions blush and be confounded,

and let not the miniſters of Sathan dare to hinder thy paſſage; let Chriſt, who was crucifi'd for thee, deliver thee from torments; let Chriſt, who vouchſafed to dye for thee, ſave thee from eternal death; let Chriſt, the ſonne of the living God, place thee in the florishing pleaſures of his paradiſe; and let that true Paſtor acknowledge thee for one of his flock; and having abſolu'd thee from all thy ſins, let him ſett thee at his right hand amongſt his elect. Mayſt thou ſee thy Redeemer face to face, and being alwayes preſent before him, lett thy happy eyes behold the manifeſt truth; and having finally received thy place amongſt the troupes of the bleſſed ſpirits, mayſt thou enjoy the ſweetneſſe of divine contemplation world without end. Amen.

Suſcipe Domine.

O Lord, receive thy ſervant into that happy place where he

hopes for ſalvation from thy mercy. Amen.

O Lord deliver the ſoule of thy ſervant from all the dangers of Hell, from the ſnares of torments, and all paines and ſufferings. Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered Enoch and Elias from the ordinary death of men. Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered Noe from the floud. Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered Abraham from the Chaldeans. Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered holy Job from his ſufferings. Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered Iſaac from being immolated by the hand of his father Abraham. Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered Lot

from Sodome, and from the flames which burnt. it. Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered Moyſes from the hand of Pharao, king of Egypt. Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered Daniel from the denne of lyons. Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered the three children from the fiery furnace, and from the hand of the wicked king. Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered Suſanna from the falſe accuſations of the elders. Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered David from the hands of king Saul, and Gholias. Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered S. Peter, and S. Paul out of priſon. Amen.

And as thou haſt delivered the moſt holy Virgin and Martyr S. Tecla from three cruell torments; ſo vouchſafe to deliver the ſoule of this thy ſervant, and make him rejoyce with thee in the eternall poſſeſſion of heavenly riches. Amen.

Commendamus tibi.

WE commend to thee, ô Lord, the ſoule of thy ſervant. N. and beſeech thee, ô Lord Jeſus Chriſt Saviour of the world, that as thou haſt vouchſafed moſt mercifully to deſcend from heaven for it, ſo thou wilt not refuſe to place it in the boſome of the Patriarches. Acknowledge, ô Lord, thy creature, who was not created by any ſtrange Gods, but by thee, the only true and living God. For as there is no God like thee; ſo there are no workes like thyne, ô Lord; make his ſoule rejoyce in thy preſence; and remember not his old ſinnes and exceſſes,

which the heate, or fury of his inordinate desires have caused him to committ, for although he hath transgressed, yet he hath not denyed the Father, Sonne, and Holy Ghost, but beleeu'd and reteyn'd a zeale for thy glory, and faithfully ador'd thee the God and Creator of all things.

Delicta iuventutis.

REmember not, ô Lord, we beseech thee, the offences of his youth, and his ignorances; but according to thy great mercy be mindfull of him in the brightnesse of thy glory; open heaven to him, and lett the Angels rejoyce at his entrance. O Lord, receive thy servant into thy kingdome. Let S. Michael the Archangel, who has merited to be prince of the heavenly host, receive him; let the Angels of God come fourth to meete him, aud conduct him to the holy citty of the heavenly Hierusalem; let the B. Apostle S. Peter,

to whome thou haſt committed the keyes of the kingdome of Heaven, admitt him; let S. Paul the Apoſtle, who was found worthy to be a veſſel of election, aſſiſt him; let S. Iohn, the chaſt and beloved Apoſtle of Ieſus Chriſt, to whome the ſecrets of Heaven were reveal'd intercede for him; let all the Apoſtles, to whome God has given a power of binding and looſing, pray for him; let all God's Saints, and elect who have ſuffered tormẽts in this world for the name of Chriſt, intercede for him; to the end that being freed from the bonds of the flesh, he may arrive at the glory of the heavenly kingdome, by the merits of the ſame Jeſus Chriſt our Lord, who with the Father and the Holy Ghoſt, lives and reygnes for ever and ever. Amen.

If the ſoule continue in her agony, the 117 *Pſalme* Confitemini, *hereafter ſet downe, may be rehears'd and alſo the* 118 *Pſalme* Beati immaculati *which is omitted here becauſe of its length.*

The ſoule going out of the body, the ſubvenite *is to be recited.*

SUccour ſpeedily, ô Saintes of God, haſten yee Angels of our Lord, receive his ſoule, and offer it up in the ſight of the moſt high. Jeſus Chriſt who has call'd thee receive thee; and let the Angels carry thee into Abraham's boſome.

Eternall reſt giue to her, ô Lord.
And lett perpetuall light shine vpon her.
Lord have mercy upon us.
Chriſt have mercy upon us.
Lord haue mercy upon us.
Our Father &c.
From the gate of Hell.
O Lord deliver his ſoule.
Let her reſt in peace. Amen.
O Lord heare my prayer.
And let my cry come to thee.

Lett vs pray.

WE commend to thee, ô Lord, the ſoule of thy ſervant N. that being dead to the world, he may live to

thee : and thoſe ſins which through frailty of humaine converſation he has committed, lett them be pardned by thy infinit goodneſſe and mercy, and by the merits of our Lord Jeſus Chriſt. Amen.

Confitemini *Pſalme.* 117.

CONfeſſe yee to our Lord for he is good : for his mercy endures for ever.

Let Iſrael now ſay that he is good; for his mercy endures for ever.

Let thoſe who feare our Lord now ſay ; that his mercy endures for ever.

In my tribulation I called upon our Lord; and our Lord hear'd me at large,

Our Lord is my helper ; I will not feare what Man can doe to me.

Our Lord is my Protector; therfore will I deſpiſe my enemies.

It is better to truſt in our Lord,

then to truſt in men.

It is better to hope in our Lord, then to hope in Princes.

All nations compaſſed me about, but in the name of our Lord I haue taken vengeance upon them.

They have girt, and environ'd me round, but in the name of our Lord I have taken vengeance upon them.

They have ſurrounded me like bees; but in the name of our Lord, I have taken vengeance upon them.

They pusht and thruſt me ſo as I ſtagger'd and had almoſt fallen; but our Lord ſuſtayn'd me; our Lord is my force, and my prayer: and he is become my ſalvation.

The voyce of ioy and health, in the tabernacles of the juſt.

The right hand of our Lord has wrought mighty things, the right hand of our Lord hath exalted me: the right hand of our Lord has shew'd ſtrength.

I will not dye, but live, and declare the workes of our Lord.

Our Lord by correction hath chaſtiſed me: but he has not given me over to death.

Open me the gates of righteouſneſſe, that entring into them I may bleſſe our Lord; this is the gate of our Lord, the juſt shall enter into it.

I will praiſe thee, becauſe thou haſt hear'd me; and art become my ſalvation.

The ſtone which the builders rejected: the ſame is become the head of the corner.

This our Lord hath done; and it is admirable in our eyes.

This is the day which our Lord has made; let us rejoyce, and be glad in it.

O Lord ſave me, ô Lord proſper me: bleſſed is he who comes in the name of our Lord.

We haue wisht you happineſſe, who are of the houſe of our Lord: God is our Lord, he has shin'd upon us.

Ordayne a feſtivall day in triumph, let it extend even to the hornes of

the Altar.

Thou art my God, and I will bleſſe thee: thou art my God, and I will exalt thee.

I will praiſe thee, beccauſe thou haſt hear'd me, and art become my ſalvation.

Confeſſe yee to our Lord, for he is good: for his mercy endures for ever.

An abridgment of the Exerciſe of preparation to Death, which may be vſed euery day.

1. MY hart is ready, ô God, my hart is ready; not my wil, but thyne be done. O my Lord, I reſigne my ſelfe entirely to receive death, at the tyme, and in the manner, it ſhall pleaſe thee to ſend it.

2. I moſt humbly aske pardon for all my ſins committed againſt thy ſoveraine goodneſſe, and repent me of

them from the bottome of my hart.

3. I firmely beleeve, whatſoever the holy Catholick Church beleeves and teaches, and by thy grace will dye in this beleife.

4. I hope to poſſeſſe eternall life, by thy infinite mercy, and by the merits of my Saviour Jeſus Chriſt.

5. O my God, I will love thee, as my ſoveraine good, above all things, yea even to a contempt of all things: I will love my neighbour as my ſelfe, and pardon him with all my hart.

6. O my devine Jeſu, how ardent is my deſire to receive thy ſacred body! and to the end to communicate ſpiritually, I unite my ſelfe to all the communions which shall be made in thy holy Church, even to the end of the world, eſpecially, at the houre of my death.

7. Grant me grace, ô my divine Saviour, to expiate all the ſins I have committed by my ſenſes, in applying to my ſelfe thy bleſſed merits, the holy unction of thy precious bloud.

8. Holy Virgin, Mother of my God, defend me from my enemies, and preſent me to thy devine ſonne.

9. Glorious S. Michael, my holy Angel gardian, my B. Patrons, intercede for me, aſſiſt me in this my laſt dreadfull paſſage.

10. O my God, I renounce all temptations of the enemy, and generally whatſoeuer may diſpleaſe thee. I adore and accept thy divine judgments upon my ſoule; and moſt entirely abandon my ſelfe to them, as moſt juſt and equitable.

O Jeſu, my divine Jeſu, be to me Jeſus. O my God, hiding my ſelfe with an humble confidence in thy lovely wounds, I render my ſoule into thy divine hands; receiue it into the boſome of thy mercy. Amen.

† IHS

THE JESUS-PSALTER.

THERE are two manner of Pſalters, or ſpirituall ſong-bookes. The firſt is David's Pſalter, contayning a hundred and fifty Pſalmes. The other is the Jeſus-Pſalter, or the invocation of Jeſus contayning fifteen principall petitions: which being ten tymes repeated, make a hundred and fifty: which frequent repetition of this ſacred name muſt needs be full of benedictions, thus uſed in whatſoeuer we aske; our devine Saviour himſelfe exhorting us to make our demands in his name, who is the only Mediator of our ſalvation: *vntill now you have asked nothing in my*

Iohn. 16.24.

name; aske and you shall receiue, that your ioy may be full. This glorious name of *Ieſus* being called upon with true devotion, and a fervent hart in theſe following Petitions, the happy ſoule may humbly hope to obtayne both grace and benediction.

All whatſoeuer you doe in word or in worke (ſaith the great Apoſtle) *doe all things in the name of our Lord Ieſus Chriſt, giving thankes to God the Father by him. Coloſſ.* 3. 17.

The Author of theſe pious petitions was one Richard Whitford, of the order of S. Brigitte; who commonly writes himſelfe, *the poore wretch of Syon.*

Certaine devout, and godly Petitions, commonly called the Ieſus-Pſalter.

IN the name of Ieſus let euery knee bow; of the Celeſtials, Terreſtials, and Infernals: and every

tongue confeſſe that our Lord Ieſus Chriſt is in the glory of God the Father. Phil. 2. 10.

The firſt Petition.

1. Jeſu, Jeſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,
3. Jeſu, Jeſu. Jeſu,
4. Jeſu, Jeſu, Jeſu,
5. Jeſu, Jeſu, Jeſu,
6. Jeſu, Jeſu, Jeſu,
7. Ieſu, Ieſu, Jeſu,
8. Ieſu, Ieſu, Ieſu,
9. Jeſu, Jeſu, Jeſu,
10. Ieſu, Ieſu, Ieſu,

} Have Mercy on me.

IEſu, have mercy on me, and forgive me the great offences which I have done in the ſight of thee. Grant me grace, Jeſu, for the love of thee, to deſpiſe ſin, and all worldly vanity. Have mercy on me, deare Jeſu, for I am weake; heale me, for to all vertue I am infirme.

Have mercy on all ſinners, Jeſu, I beſeech thee, turne their vices

into vertues, and make them true obſervers of thy law: bring them to bliſſe in everlaſting glory.

Have mercy alſo on the ſoules in Purgatory, for thy bitter Paſſion, I beſeech thee.

O holy Trinity one very God have mercy on me. *Pater, Aue &c.*

The ſecond Petition.

1. Ieſu, Ieſu, Ieſu,
2. Ieſu, Ieſu, Ieſu,
3. Ieſu, Ieſu, Ieſu,
4. Ieſu, Ieſu, Ieſu,
5. Ieſu, Ieſu, Ieſu,
6. Ieſu, Ieſu, Ieſu, } Helpe me.
7. Ieſu, Ieſu, Ieſu,
8. Ieſu, Ieſu, Ieſu,
9. Ieſu, Ieſu, Ieſu,
10. Ieſu, Ieſu, Ieſu,

IEſu helpe me to evercome all temptations to ſin; and the malice of my Ghoſtly Enemy. Helpe me, ô Ieſu, to ſpend my tyme and

labour acceptably vnto thee : to repreſſe the motions of my flesh, in ſloath, gluttony, and carnality. To render my hart enamor'd of vertue, and inflam'd with deſires of thy glorious preſence.

Have mercy on all ſinners, &c. *as before. Pater. Ave.*

The third Petition.

1. Ieſu, Ieſu, Ieſu,
2. Ieſu, Ieſu, Ieſu,
3. Ieſu, Ieſu, Ieſu,
4. Ieſu, Ieſu, Ieſu,
5. Ieſu, Ieſu, Ieſu,
6. Ieſu, Ieſu, Ieſu, } Strengthen me.
7. Ieſu, Ieſu, Ieſu,
8. Ieſu, Ieſu, Ieſu,
9. Ieſu, Ieſu, Ieſu,
10. Ieſu, Ieſu, Ieſu,

IEſu ſtrengthen me in ſoule and body, to pleaſe thee in executing the workes of vertues, whereby I may come to thy Eternall joy and

felicity. Grant me a firme purpoſe, moſt mercifull Jeſu, to amende my life, and to recompence for all the yeares miſpent, to thy diſpleaſure, in vaine or wicked thoughts, words, or deeds. Make my hart obedient to thy will, and ready for thy love to performe the workes of mercy.

Have mercy on all ſinners, &c. *as before. Pater. Ave.*

The fourth Petition.

1. Ieſu, Ieſu. Ieſu,
2. Ieſu, Ieſu, Ieſu,
3. Ieſu, Ieſu, Ieſu,
4. Ieſu, Ieſu, Ieſu,
5. Ieſu, Ieſu, Ieſu,
6. Ieſu, Ieſu, Ieſu,
7. Ieſu, Ieſu, Ieſu,
8. Ieſu, Ieſu, Ieſu,
9 Ieſu, Ieſu, Ieſu,
10. Ieſu, Ieſu, Ieſu,

} Comfort me.

IEſu confort me, and give me grace to take joy, and true

felicity only in thee. Grant me heavenly thoughts, and fervour for thy glory. Ravish my ſoule with heavēly contemplation of thy glorious Hieruſalem, and that I may deſerve there everlaſtingly to dwell with thee. Grant me that I may often call to my remembrāce thy infinit goodneſſe, guifts, and mercy shew'd to me: and my innumerable ſins, and great ingratitude to thee. Grant me the ſpirit of perfect penance, contrition, confeſſion, and ſatisfaction, whereby to obtayne thy grace, and from all fillthy ſin to purge me.

Have mercy on all ſinners, &c. *as before. Pater. Ave.*

The fifth Petition.

1. Ieſu, Ieſu, Ieſu,
2. Ieſu, Ieſu, Ieſu,
3. Ieſu, Ieſu, Ieſu,
4. Ieſu, Ieſu, Ieſu,
5. Ieſu, Ieſu, Ieſu,
6. Ieſu, Ieſu, Ieſu,

} Make me conſtant and ſtable.

7. Ieſu, Ieſu, Ieſu,
8. Ieſu, Ieſu, Ieſu, } Make me con-
9. Ieſu, Ieſu, Ieſu, } ſtant and ſtable,
10. Ieſu, Ieſu, Ieſu,

IEſu make me conſtant in faith, hope, and charity, with continuance in true vertue and firme reſolution not to offend thee. Grant me, deare Jeſu, perfect patience in tribulation and adverſity; remembring the bitter death and paſſion which thou haſt ſuffered for me. Preſerve me from pride, anger, enuy, couetouſneſſe, and from all grievous ſin, which is contrary to thy law. Suffer no falſe delight by fleshly temptation, or Sathan's fraud to blind me.

Have mercy on all ſinners, Jeſu I beſeech thee; turne their vices into vertues, and make them true obſervers of thy law, and lovers of thee; bring them to bliſſe in everlaſting glory.

Have mercy alſo on the ſoules in Purgatory, for thy bitter paſſion,

I beſeech thee, and for thy glorious name Jeſus. O bleſſed Trinity, one Eternall God have mercy on me.

Our Lord Ieſus Chriſt humbled himſelfe, made obedient unto death; vnto the death of the Croſſe. Phil. 2. 8. *Pater. Aue. Credo.*

The ſixt Petition.

1. Ieſu, Ieſu, Ieſu,
2. Ieſu, Ieſu, Ieſu,
3. Ieſu, Ieſu, Ieſu,
4. Ieſu, Ieſu, Ieſu,
5. Ieſu, Ieſu, Ieſu,
6. Ieſu, Ieſu, Ieſu,
7. Ieſu, Ieſu, Ieſu,
8. Ieſu, Ieſu, Ieſu,
9. Ieſu, Ieſu, Ieſu,
10. Ieſu, Ieſu, Ieſu,

Enlighten me with ſpirituall wiſdome.

IEſu enlighten me with thy diuine wiſdome, to know what may be moſt acceptable vnto thee. Grant me grace that by no ill example others may be ſcandaliz'd by me; but

but that I may help thoſe by good counſell and charity who haue offended thee. Grant me grace to auoide ſuch ſins as by ſorrowfull repentance, and confeſſion I haue allready, by thy grace, reſolued neuer more to teturne vnto. The horrible ſentence of endleſſe death; the dreadfull judgment of damnation; thy wrath and indignation (mercifull Jeſu) lett neuer fall vpon me.

Haue mercy on all ſinners, &c. *as before. Pater. Aue.*

The ſeauenth Petition,

1. Ieſu, Ieſu, Ieſu,
2. Ieſu, Ieſu, Ieſu,
3. Ieſu, Ieſu, Ieſu,
4. Ieſu, Ieſu, Ieſu,
5. Ieſu, Ieſu, Ieſu,
6. Ieſu, Ieſu, Ieſu;
7. Ieſu, Ieſu, Ieſu,
8. Ieſu, Ieſu, Ieſu,
9. Ieſu, Ieſu, Ieſu,
10. Ieſu, Ieſu, Ieſu,

Grãt me grace to dread thee.

IEsu grant me grace to dread thee, and to auoyde all occasion of offending thy heauenly Majesty. Let the threats of those torments designed to fall vpon sinners, and the feare of loosing thy loue, & heauēly glory, keepe me alwayes in awe. Let me not dare to sleepe in deadly sin; but speedily call me to repentance; least the dreadfull sentence of endlesse perdition, through thy wrath, shall fall vpon me.

Haue mercy on all sinners &c. *as before. Pater. Aue.*

The eighth Petition.

1. Iesu, Iesu, Iesu,
2. Iesu, Iesu, Iesu,
3. Iesu, Iesu, Iesu,
4. Iesu, Iesu, Iesu,
5. Iesu, Iesu, Iesu,
6. Iesu, Iesu, Iesu,
7. Iesu, Iesu, Iesu,
8. Iesu, Iesu, Iesu,
9. Iesu, Iesu, Iesu,
10. Iesu, Iesu, Iesu,

Grāt me grace to loue thee.

IEſu, grant me grace truly to loue thee, for thy endleſſe goodneſſe, and for thoſe guifts which I haue receiued, and yet truſt to receiue of thee. Lord when I offend, ſtrike me not with ſuddaine death, I beſeech thee. Let the remembrance of thy goodneſſe, and great patience, conquer the malice of all wicked deſires in me. Draw me, Lord, to thee, by perfect loue and charity. Doe with me according to thy mercy; and not according to my miſery; withdraw thy ſword of vengeance, for thy great mercy ſake, and pitty. Have mercy on all ſinners &c. *as before. Pater. Ave.*

The ninth Petition.

1. Ieſu, Ieſu, Ieſu,
2. Ieſu, Ieſu, Ieſu,
3. Ieſu, Ieſu, Ieſu,
4. Ieſu, Ieſu, Ieſu,
5. Ieſu, Ieſu, Ieſu,
6. Ieſu, Ieſu, Ieſu,

Grãt me grace to remẽber my death.

7. Ieſu, Ieſu, Ieſu,
8. Ieſu, Ieſu, Ieſu,
9. Ieſu, Ieſu, Ieſu,
10. Ieſu, Ieſu, Ieſu,

} Grãt me grace to remẽber my death.

IEſu, grant me grace perfectly to remember the dãger of my death; as alſo the dreadfull accompt, which then I muſt give to thee; that my ſoule may depart acceptable unto thy devine Majeſty. By the gracious interceſſion of thy moſt beloved Mother, and by the aſſiſtance of glorious S. Michaël, deliver me from the danger of my Ghoſtly enemy. O my faithfull Angell guardian, I beſeech thee then to help me. Remember then, deare Jeſu, thy great mercy, and turne not (for my offences) thy louely face away from me. Secure me againſt the terror of that day, by dying now daily to all earthly things and by uniting all the affections of my ſoule to thee.

Have mercy on all ſinners &c. *as before. Pater. Ave.*

The tenth Petition.

1. Ieſu, Ieſu, Ieſu,
2. Jeſu, Ieſu, Ieſu,
3. Ieſu, Ieſu, Ieſu,
4. Ieſu, Ieſu, Ieſu,
5. Ieſu, Ieſu, Ieſu, } Send me here
6. Ieſu, Ieſu, Ieſu, } my Purgatory.
7. Ieſu, Ieſu, Ieſu,
8. Ieſu, Ieſu, Ieſu,
9. Ieſu, Ieſu, Ieſu,
10. Jeſu, Ieſu, Ieſu,

IEſu ſend me here my Purgatory, and preſerve me from thoſe infernall flames which are to punish ſin eternally. Let the hope of thy mercy ſo abide in me, as I may never fall into deſpaire of thy pardon. Mother of God, Patriarchs, Prophets, Apoſtles, Martyrs, Confeſſors, and Virgins, I beſeech you to pray for me; and at that dangerous

paſſage help to protect me. With thy holy ſacraments, ô Lord, then comfort me, and bring me to thy kingdome of endleſſe felicity.

Have mercy on all ſinners, Jeſu, I beſeech thee; turne their vices into vertues, and make them true obſervers of thy law, and lovers of thee: bring them to bliſſe in everlaſting glory.

Have mercy alſo on the ſoules in Purgatory, for thy bitter Paſſion, I beſeech thee, and for thy glorious name Jeſus. O bleſſed Trinity, one Eternall God haue mercy on me.

Our Lord Ieſus Chriſt humbled himſelfe, made obedient vnto death, euen the death of the Croſſe. Phil. 2. 8. *Pater. Aue. Credo.*

In the name of Jeſus, euery knee bow, of the Celeſtials, Terreſtrials, and Infernals: and euery tongue confeſſe, that our Lord Jeſus Chriſt is in the glory of God the Father. Phil. 2. 10.

The eleaventh Petition.

1. Ieſu, Ieſu, Ieſu,
2. Ieſu, Ieſu, Ieſu,
3. Ieſu, Ieſu, Ieſu,
4. Ieſu, Ieſu, Ieſu,
5. Ieſu, Ieſu, Ieſu,
6. Ieſu, Ieſu, Ieſu,
7. Ieſu, Ieſu, Ieſu,
8. Ieſu, Ieſu, Ieſu,
9. Ieſu, Ieſu, Ieſu,
10. Ieſu, Ieſu, Ieſu,

Grant me grace to fly evill company.

IEſu grant me grace to fly all evill company; or if I chance to fall thereinto, I beſeech thee by the merits of thy bitter Paſſion to preſerue me from yealding by any temptation vnto mortall ſin. Make me, deare Jeſu, with feare to remember in all my actions thy diuine preſence, who shalt be judge of all our words, and comportments. Keepe my mouth, ô Lord, from ſlandering, lying, curſing, ſwearing,

and from vttering pride or vanity. Thy power protect me; thy wisdome direct me; thy fatherly pitty correct me, and make me so to live here amongst Men, as I may be admitted to the conuersation of Angels in Heaven. Amen.

Haue mercy on all sinners &c. *as before. Pater. Aue.*

The twelfth Petition.

1. Iesu, Iesu, Iesu,
2. Iesu, Iesu, Iesu,
3. Iesu, Iesu, Iesu,
4. Iesu, Iesu, Iesu,
5. Iesu, Iesu, Iesu,
6. Iesu, Iesu, Iesu,
7. Iesu, Iesu, Iesu,
8. Iesu, Iesu, Iesu,
9. Iesu, Iesu, Iesu,
10. Iesu, Iesu, Iesu,

Giue me grace to call to thee for help.

IEsu grant me grace in all my necessities to call to thee for help. Keepe my soule, sweet Jesu, from consent to sin; and that for the loue

of thee, I may deteſt iniquity. What is there in Heauen, or what for me to deſire on Earth, but thee? whoſe bleſſed mouth hath pronounced: *call vpon me in tyme of trouble, and I will deliver thee.* I therefore, in all my weakeneſſe, and temptations; in all my ſufferings and tribulations confidently call on thee. Heare me, ô Ieſu, and haue pitty on me. Make me peacible in converſation; cleane in hart with holy cogitations, and joyfully to ſuffer perſecution for the loue of thee. Pſ. 49.

Have mercy on all ſinners &c. *as before. Pater. Aue.*

The thirteenth Petition.

1. Ieſu, Ieſu, Ieſu,
2. Ieſu, Ieſu, Ieſu,
3. Ieſu, Ieſu, Ieſu,
4. Ieſu, Ieſu, Ieſu,
5. Ieſu, Ieſu, Ieſu,
6. Ieſu, Ieſu, Ieſu,
7. Ieſu, Ieſu, Ieſu,

Make me perſever in vertue.

8. Ieſu, Ieſu, Ieſu, }
9. Ieſu, Ieſu, Ieſu, } Make me perſeuer in vertue
10. Ieſu, Ieſu, Ieſu, }

IN holy cuſtomes, and vertuous exerciſes, Lord Jeſu, keepe my ſoule and body. Make me to fly all ſinfull delectation, and patiently to ſuffer injuries, and rebukes, in ſatisfaction of my diſobedient hart to thee. Let thy obedience, ô Lord, recompence for my obſtinacy: thy abſtinence, for my exceſſe: thy meekeneſſe and great patience, for my choller and enmity: thy charity for my malice: thy holy death, for my wretched life, and for all my miſery. Make me, ô devine Jeſu, fearioufly to ponder thoſe ſevere words of thyne: *he only that perſeuers to the end, ſhall be ſaued.* Have mercy on all ſinners. &c. *as before. Pater. Aue.*

Math. 10.22.

The fourteenth Petition.

1. Ieſu, Ieſu, Ieſu,
2. Ieſu, Ieſu, Ieſu,
3. Ieſu, Ieſu, Ieſu,
4. Ieſu, Ieſu, Ieſu,
5. Ieſu, Ieſu, Ieſu,
6. Ieſu, Ieſu, Ieſu,
7. Ieſu, Ieſu, Ieſu,
8. Ieſu, Ieſu, Ieſu,
9. Ieſu, Ieſu, Ieſu,
10. Ieſu, Ieſu, Ieſu,

Giue me grace to fix my minde on thee.

IEſu grant me grace to fix my minde on thee; and that eſpecially in the tyme of prayer, when I ought moſt ſeariouſly to conuerſe with thee. Stopp the motions of my wandering braine; the deſires of my vnſtable hart; and repreſſe the power of my ghoſtly Enemies, who then moſt labour to draw my minde from heavenly thoughts, to imaginations of ſin and vanity. O the beloued of my ſoule, extinguish all vaine and

worldly thoughts in me; that ſo I may be made worthey, euer to behould thee face to face in thy Eternall glory.

Haue mercy on all ſinners &c. *as before. Pater. Aue.*

The fifteenth Petition.

1. Jeſu, Jeſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,
3. Jeſu, Jeſu, Jeſu,
4. Jeſu, Jeſu, Jeſu,
5. Jeſu, Jeſu, Jeſu, } Giue me grace
6. Jeſu, Jeſu, Jeſu, } to order my life
7. Jeſu, Jeſu, Jeſu, } to thee.
8. Jeſu, Jeſu, Jeſu,
9. Jeſu, Jeſu, Jeſu,
10. Jeſu, Jeſu, Jeſu,

IEſu giue me grace to order my life, and all my actions with a pure intention to the glory and honour of thy moſt ſacred name. Breake my froward ſpirit, ô Jeſu: make it humble and obedient: grant

me grace to depart this life with true contempt of the world; and with a ioyfull ſoule to come to thee. Let the memory of thoſe cruell torments of thy moſt bitter death and paſſion prepare me cheerefully to vndergoe all worldly ſufferings, and when my ſoule with any oppreſsīg griefe ſhall be moſt dejected; let the memory of that immortall glory which thou haſt prepared in Heauen for thy ſeruants, rejoyce and greatly comfort me. Harken, ô deuine Jeſu, to theſe my moſt humble petitions made to thy diuine Majeſty: and grant me heauenly grace that with ſuch true feruour, and deuotion I may preſent them to thee, as they may ſerue like eaſie ſtepps, whereby my ſoule may aſcend to the knowledge, loue, and performance of my bound duty vnto thee. Amen.

Haue mercy on all ſinners, Jeſu; I beſeech thee: turne their vices into vertues, and make them true obſeruers of thy law, and louers of thee:

brin g them to bliſſe in euerlaſting glory.

Haue mercy alſo on the ſoules in Purgatory for thy bitter Paſſion, I beſeech thee; and for thy glorious name Jeſus. O bleſſed Trinity, one Eternall God, haue mercy on me. *Our Lord Ieſus Chriſt humbled himſelf, made obedient vnto death, euen to the death of the Croſſe. Phil 2. 8. Pater. Aue. Credo.*

HEre followeth an approued short deuout Lytanie; made by a moſt pious Author, much moving a Chriſtian hart, thereby liuelily to thinke of what our divine Lord and Maſter hath ſuffered by ſo cruell torments, and ignominious injuries for the ſaluation of vngratefull man. By theſe Lytanies we alſo humbly craue pardon for our enormious ſins, and cry to him that he will mercifully take pitty vpon vs. Which deuotion, if ſaid but with a pious, and ſearious reflection, muſt

needs incline our harts moſt willingly to endure all manner of comtempt and abiection; conſidering how ſmall our greateſt ſufferings are to be eſteemed, if compared with thoſe of Ieſus Chriſt, the ſonne of God, and king both of Heauen and Earth; which he hath vndergone to purchace our felicity, as alſo grace and courage to imitate his bleſſed example, and by vertuous ſufferance to expiate our grieuous sins.

A SHORT LYTANIE

Of the great and various ſufferãces, contempts, and abiections which Ieſus Chriſt hath vndergone for Man's ſaluation.

IEſu moſt poore and abiect. Haue pitty on me.

Jeſu vnknown and deſpiſed.
Jeſu abandon'd by Men, and tempted by the Divel.
Jeſu betray'd, and ſould at a contemptible price.
Jeſu blamed, accuſed, and moſt vniuſtly condemned.
Jeſu cloathed with a ſcornfull habit of mockery and deriſion.
Jeſu buffeted, mocked, and contemned.
Jeſu dragged with a rope about thy tender neck.
Jeſu eſteemed for a poſſeſſed perſon, and as a ſenſleſſ innocent.
Jeſu all ſcourged to blood, and all thy tender body torne with cruell ſtripes.
Jeſu vnderualüed, and eſteemed leſſe then Barabbas.
Jeſu ſtript naked, and expoſed to ſhame.
Jeſu crowned, in deriſion, with sharp thornes.

Haue pitty on me.

Haue pitty on me.

Haue pitty on me.

Jeſu charged with the heavy croſſe of our ſins, and with the curſes of the people.

Jeſu become ſorrowfull euen vntill death.

Jeſu oppreſſed with injuries, anguish, and great humiliations.

Jeſu affronted, ſpit vpon, beaten, hud-winkt, and ſcornfully abuſed.

Haue pitty on me.

Jeſu cruelly nayled to an infamous croſſe, betwixt two theeues.

Jeſu ſcorned, deſpiſed, and without honour in the ſight of men.

A Prayer vnto Ieſus.

O Moſt mercifull and devine Jeſu, who for the loue of me vouchſafedſt to ſuffer ſo infinit a number of diſgracefull reproaches and humiliations, ſurpaſſing all humane comprehenſion: imprint the

memory thereof deepely, I beſeech thee, in my hart, with due eſteeme and loue; and grant me grace, ô bleſſed Jeſu, I beſeech thee, that I may both deſire, and practice with much joy a true contempt of my ſelfe, and ſincerely loue to be contemned, abuſed, mocked, and greatly villifi'd for thy deare ſake. Amen.

IHS

THE DEVOTION OF THE BEADES, AND ROSARY.

THIS deuotion, by the opinion of good Authors, tooke its beginning by an apparition of the B. Virgin to S. Dominick; whereby he was instructed with the manner for this deuotion, and exhorted to publish and to teach the same to others, with promisse of this sacred Virgin's fauour to all who should deuoutly make vse

thereof.

But howeuer when, or by whome this deuotion hath been inſtituted; it is an argument ſufficient to proue, that it was inſpired by the Holy Ghoſt; that it hath bin long both approued, and practiſ'd throughout the whole Cath. Church: after which to call any thing in queſtion, is accounted by S. Auguſtin a moſt inſolent madneſſe. Moreouer, how can this deuotion be blamed by a Chriſtian, whereby we doe honour the principall myſteries of the chriſtian, and true Catholick faith, as it will here manifeſtly appeare? The reaſon wherefore this deuotion of the beades is called the *Roſary*, is becauſe the triple diuiſion of the Roſary, into the joyfull, dolorous, and glorious myſteries is in ſome ſort figured, and rightly alludes to three fould different ſortes of Roſes. The fiue joy full myſteries, allude to the white roſe. The fiue dolorous to the red. And the fiue glo-

rious, are rightly repreſented by the ſweet and pleaſant damaske.

The fifteene Teñes of *Ave Maries* cõpoſing the Roſary, are as a deuout and briefe ſymbole, repreſenting to our memory ſo many holy myſteries of our divine faith: which by this meanes are deuoutly ponder'd both with much fruit and piety by all ſortes of people whatſoeuer; yea though blind, ignorant, and of the leaſt capacity.

After the *Pater noſter*, it is to be obſerued, that the vſuall cuſtome of the Cath. Church is, to ſecond it with an *Aue Marie*: whereby we doe imitate the beſt manner of ſolliciting with a temporall Prince: to whome hauing humbly deliuered our petition, for more aſſurance of better ſucceſſe, we make alſo recourſe to ſome powerfull fauorit, that by his mediation, we may the better obtayne the deſired diſpatch of our ſuit. Euen ſo, we hauing by the *Pater noſter* preſen-

ted vnto God our neceſſities; we then doe humbly recommend the ſolliciting thereof to the ſacred Virgin Mother, as his greateſt fauorit, more able to preuaile with him, then all the other creatures both in Heauen and Earth. For if Salomon gaue this aſſurance to his Mother Bethſabee, of the power her petition had with him, as to ſay: *Aske Mother, for it behoueth not, that I turne away my face,* how much leſſe may we doubt of Ieſus Chriſt his refuſing any petition which his bleſſed and beloued Mother ſhall craue and demande of him?

3. Kings 2.

The manner and vſuall way to ſay the Roſary, is; firſt, after the ſigne of the Croſſe, you muſt ſay the creed; thereby to make an humble profeſſion of your faith. After which at each great beade you ſay a *Pater noſter*; and then ten *Aue Maries*, according to the number of the following little beads.

The fifteene holy myſteries repreſented to us by the Roſary, are theſe.

The firſt fiue are the joyfull myſteries: whereof the firſt, is the Annuntiation. The ſecond, the Viſitation. The third, the Natiuity. The fourth, the Preſentation of the child Jeſus in the Temple. The fifth when he was found, at twelue yeares old, ſitting amongſt the Doctors in the Temple.

The fiue dolorous myſteries are theſe. The firſt, Chriſt's prayer in the garden, ſweating water and blood. The ſecond, his being ſcourged at a pillar. The third, his being crowned with thornes. The fourth, his carrying the heauy Croſſe. The fifth, his being crucifi'd therevpon.

The fiue glorious Myſteries are theſe. The firſt, Chriſt's glorious Reſurrection. The ſecond, his tryumphant Aſcenſion. The third, the comming of the Holy Ghoſt, The

fourth, the ſacred Virgin's Aſſumption into Heaven. The fifth, her glorious Coronation aboue all the Quires of Angels, and Celeſtiall ſpirits there in glory.

Now to make this deuotion more gratefull to God, and much more profitable for our owne ſoules; we ought at the beginning of each paire of tenns to take one of theſe Myſteries, and make a ſerious reflection thereupon, with gratefull thankesgiuing to God for working thereby our ſaluation. For by this meanes our deuotion will be greater, our diſtractions will be leſſe, and our ſpirituall profitt will be much encreaſed, by offering at each Myſtery our deuotion to God, and to his bleſſed Mother, with a pious and gratefull memory of that deuine Myſtery; beſeeching her to begg pardon for our vnworthineſſe, and ſinfull diſtractions in thoſe our prayers.

The

The five joyfull Mysteries.

IN saying the first five tennes: at the first *Pater noster* and ten *Ave Maries*, we must contemplate the Angel Gabriel denouncing to the Blessed Virgin the Incarnation of the sonne of God, for our happy redemption.

In saying the second *Pater noster* and ten *Ave Maries*, we must contemplate how the Blessed Virgin went to visit S. Elyzabeth, then with child of S. Iohn Baptist, who leaped in his Mother's wombe for ioy.

In saying the third *Pater noster*, and ten *Ave Maries*, we must contemplate the birth of Jesus Christ our Saviour in the poore stable of Bethleem.

In saying the fourth *Pater noster* and ten *Ave Maries*, we must consider the Blessed Virgin's presenting the child Jesus in the

Temple, the day of her Purification; and what great joy old Symeon received in taking him into his armes.

In saying the fifth *Pater noster* and ten *Ave Maries*, make good reflection what great joy the Blessed Virgin conceived, when after being lost for three dayes shee found her divine sonne Jesus in the Temple, there sitting amongst the Doctors, hearing, and proposing devine questions unto them.

The five dolorous Mysteries.

IN saying the first *Pater noster* and ten *Aves*, contemplate how our loving Saviour praying in the garden did sweate water and blood.

In saying the second *Pater noster* and ten *Aves*, conceive how barbarously and with what cruelty this our loving Redeemer Jesus was tyed naked to a pillar, and most unhumanly scourged, till his whole body was covered with goary blood.

In saying the third *Pater noster* and ten *Aves*, conceive with what scorne and mockery they crowned him in derision with a crowne of sharp thornes.

In saying the fourth *Pater noster* and ten *Aves*, consider with great compassion how barbarously he was compell'd to beare his heavy Crosse upon his soare and wounded shoulders, thereby to augment his torment, and confusion.

In saying the fifth *Pater noster* and ten *Aves*, consider with a searious reflection, how this divine and loving Saviour of the world was stript naked upon Mount Calvarie to the open view of all his spitefull enemies; and there most cruelly nayled upon a reproachfull Crosse betwixt two notorious malefactors.

The five glorious Myſteries.

SAying the firſt *Pater noſter* and ten *Aves*, contemplate with a rejoycing hart, how glorioufly our divine Redeemer Jeſus did riſe triumphant, after his moſt dolorous death and Paſſion.

Saying the ſecond *Pater noſter* and ten *Aves*, conſider how victorioufly he aſcended into Heaven in the preſence of all his Apoſtles, and of his Bleſſed Mother upon the forteith day after his Reſurrection.

In ſaying the third *Pater noſter* and ten *Aves*, meditate upon the divine deſcending of the Holy Ghoſt in forme of fiery tongues upon the Apoſtles, the day of Pentecoſt; whereby their harts were all enflam'd with charity and zeale for the glory of God.

In ſaying the fourth *Pater noſter* and ten *Aves*, contemplate how the glorious Mother of God was

assumed both in body and soule into Heaven the day of her most happy death.

In saying the fifth *Pater noster* and ten *Aves*, consider with joyfull reflection, how gloriously shee was there crowned and placed above all the Blessed Quires of holy Angels, and celestiall Spirits; and there now remaines our powerfull and loving Advocate. Congratulate her Eternall Blisse, adore God's infinite goodnesse, and be truly devoute to this happy Refuge of all sinners who truly and with a repentant hart addresse themselves unto her pious patronage.

It will not now here be improper to lett you understand why the *Ave Maries* are thus devided by the number of ten: which number in holy scripture is much appropriated to sacred things, as being the perfection, and summe of all primitive numbers. For which cause it is also observed that the *Magnificat*, which

this Immaculate Virgin did ſing with ſo great jubilation of the Holy Ghoſt, contaynes juſt ten verſes, and is therefore compared to that *Decacord*, or harpe of ten ſtrings, wherewith King David (her Progenitor) vſed by prayſing God to drive away the evill Spirit from King Saul; ſinging to it certaine ſpirituall ſonges or Pſalmes, ſo called from *Pſallo* to ſing, and thence David's *Pſalter*, which contaynes in number 150 Pſalmes, devided into three fifties; thus are the fifty *Ave Maries*, a third part of the Roſary, in which are contayned a 150 *Ave Maries*, in imitation of the ſame number and diviſion of David's Pſalter, or Pſalmes.

The reaſon why we repeate ſo often the *Ave Mary*, is thereby to renew a gratefull memory of the happy Incarnation of our divine Saviour Jeſus Chriſt, whereof we are as often put in mind, as we repeate thoſe joyfull words of the Angel,

when he brought that blessed message and happy tydings to the blessed Virgin by his angelicall salutation (which we repeat) when he said: *Ave gratia plena, Dominus tecum.* Lukez. And therefore how can any good christian repeate too often these words of so great benediction, and so joyfull a message to man; who reneweth thereby a gratefull memory of thankes-giving for so ineffable a benefitt?

But Sectaries against this frequent repetitiō of the *Ave Marie* upon the beades object, that God heares us as well at once, as by many tymes. To which the Catholick makes answer; that God heareth as well at once, as at many tymes; but we thereby doe better employ our selves in more devoutly considering those holy Mysteries, whereof we are minded in the beades, and practise thereby perseverance in holy prayer. Nor doth God alwayes grant at our first request; but gives

us the example of him in the Ghoſpel, who though at firſt asking was denyed, yet at laſt he obtayned his requeſt, *by his importunity*. And it is well to be obſerved that Lactantius, who lived above 1300. yeares agoe (being Maiſter to Conſtantine the great) hath a diſcourſe of purpoſe to commende the often repeating of the *Ave Mary*.

Luke. 11. 8.

But it relisheth much of ſuperſtition, ſay the Sectaries, to obſerve ſuch a certaine nũber of prayers. To which the Catholik againe makes anſwer; that it relisheth of ſuperſtition to none, but to ſuch as have loſt their taſt to all true pious and godly things, as alſo to the devotions of the true Cath. Church. For what ſuperſtition was it in S. Paul, that holy Eremit, to obſerve a certaine number of prayers (compted by ſo many little ſtones) which he ſaid every day? was it ſuperſtition in King David in repeating 26. tymes the ſame words in his 136. Pſal-

me? The Sectary may as well say what needeth the often repeating the selfsame thing? or wherefore did Josue commande twelve men, to take up twelve stones out of Iordan, and to lay downe other twelve in their places, to signify the twelve Trybes? Will a Sectary call it superstition in Jesus Christ to choose twelve Apostles corresponding to the twelve Trybes of Israël? or in Catholicks to say three *Pater nosters*, in honour of the adorable Trinity; or five, in honour of the five wounds of our divine Redeemer? No sectarie dare be so impudent, because nothing is herein done, but hath connection and proportion to some good end, for which it is intended. And therefore to observe a certaine number also of *Pater nosters*, and *Ave Maries*, in saying the Rosary, they having relation to some good end (to stirr up our devotion, and gratitude for these holy Mysteries of our redemption, for Iosue. 4.

which they are piouſly inſtituted and obſerved) no ſuperſtition can be found in them, but meerely ignorance and malice in the miſbeleeving Sectaries; who have ever forcibly oppoſed all devotion to this glorious Virgin Mother of God; though moſt clearly contrary to ſo many convincing motives, moſt juſtly perſwading all good Chriſtians to be devout to her; ſeeing how generally the Catholick Church (inſpired, and governed by the Holy Ghoſt) hath ever from the beginning, and throughout the whole Chriſtian world, moſt zealouſly practized great devotion to this Immaculate Virgin; as is made moſt evident by the multitude of Churches and chappels dedicated to God in her name and honour; and which yet doth ſo well appeare in our Nation: as alſo be many ſolemne feaſts inſtituted by the ſame authority, in honour and veneration of her: the multitude of prayers compoſed to

crave her interceſſion : and finally ſo many congregations, confraternities, and ſodalities erected, to be thereby enrouled under her powerfull protection. Furthermore our devine Redeemer Jeſus upon the Croſſe did recommende his beloved Apoſtle S. John to her ; and in him, all Chriſtians likewiſe, to take them into her ſpeciall protectiō. Nevertheleſſ it is to be obſerved that the devotion moſt gratefull, as well to her bleſſed ſonne Jeſus, as alſo to her ſelfe, will be to imitate her holy vertues, of purity and humility ; of meekeneſſe, patience, charity, and perfect conformity to the will of God : for this is the trueſt devotion whereby to gaine her protection ; as alſo the grace and benediction of her glorious ſonne Jeſus, our moſt loving, and only Redeemer.

IHS

THE LITANIE of our Lord and deuine Saviour Iesus.

LOrd haue mercy vpon us.
Christ haue mercy upon us.
Lord haue mercy vpon us.
Iesu heare vs.
Lord Iesu graciously heare us.
God the Father of Heauen. Haue mercy vpon vs.
God the Sonne, Redeemer of the world. Haue mercy &c.
God the Holy Ghost, proceeding from the Father and the Sonne. Haue mercy &c.
Holy and glorious Trinity, three

persons and one God. Haue mercy &c.

Iesu sonne of the living God.
Iesu splendor of the Father.
Iesu brightnesse of Eternal light.
Iesu king of glory.
Iesu the sun of iustice.
Iesu sonne of the Virgin Mary.
Iesu whose name is called wonderfull.
Iesu the mighty God.
Iesu the Father of the world to come.
Iesu the Angel of the great counsel.
Iesu most powerfull.
Iesu most patient.
Iesu most obedient.
Iesu milde and humble of hart.
Iesu louer of chastity.
Iesu our loue.
Iesu the God of peace.
Iesu the author of life.
Iesu the example of vertues.
Iesu the zealous seeker of soules.

Haue mercy vpon us.

Haue mercy vpon vs.

Ieſu our God.
Ieſu our refuge.
Ieſu the Father of the poore.
Ieſu the treaſure of the faithfull.
Ieſu the good shephard.
Ieſu the true light.
Ieſu the Eternall wiſdome.
Ieſu all-infinite goodneſſe.
Ieſu the way, the truth, and the life.
Ieſu the ioy of Angels.
Ieſu maſter of the Apoſtles.
Ieſu the teacher of the Evangeliſts.
Ieſu the ſtrength of Martyrs.
Ieſu the light of Confeſſors.
Ieſu the purity of Virgins.
Ieſu the crowne of all Saints.
Be propitious vnto us. Spare vs Lord Jeſu.
Be propitious vnto vs. Spare vs Lord Jeſu.
From all ſinne Lord Jeſu deliuer vs.
From thy anger. Lord Jeſu deliuer vs.

Haue mercy vpon vs.

From the deceipts and ſnares of the Divel.
From the ſpirit of fornication.
From perpetuall death.
From all neglect of thy holy inſpirations.
By the myſtery of thy moſt holy Incarnation.
By thy Nativity.
By thy Infancy.
By thy divine life.
By thy labours and travells.
By thy Agony and Paſſion.
By thy Croſſe and dereliction.
By thy vnſpeakable paines & languishings.
By thy death and buriall.
By thy glorious Reſurrection.
By thy Aſcenſion into Heauen.
By thy incomparable ioyes.
By thy Eternall glory.
Lambe of God who takeſt away the ſins of the world. Spare vs Lord Jeſu.
Lambe of God who takeſt away the ſins of the world. Graciouſly

Lord Jeſu deliuer vs.

Lord Jeſu deliuer vs.

heare vs Lord Jeſu.
Lambe of God who takeſt away the ſins of the world. Haue mercy upon vs.
Jeſu heare vs.
Lord Jeſu graciouſly heare vs.

Let vs Pray.

O Lord Jeſu Chriſt who haſt ſaid vnto vs, aske & you ſhall receiue, ſeeke and you ſhall find, knock and it ſhall be opened vnto you: grant, we beſeech thee, vpon this our moſt humble petition the effect of thy deuine loue, that we may loue thee with our whole hart, and neuer ceaſe from thy praiſes, nor from glorifying thy holy name.

O moſt louing and our deuine Redeemer, Jeſu, worke in vs thy perpetuall loue, togeather with the feare of thy ſacred Humanity, which thou haſt annointed and ſanctifi'd by the vnion of thy Deity, that we

may be evermore subject and obedient to thee, since thou doest never leave those destitute of thy grace, whome thou hast establisht in the solidity of thy love, who with the Father and the Holy Ghost livest and reygnest God, world without end. Amen.

7 JY 57

THE LITANIE of our B. Lady of Loretto.

LOrd have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Christ heare us,
Christ graciously heare us.
God the Father of Heaven. Have mercy upon us.
God the Sonne Redeemer of the world. Have mercy upon us.
God the Holy Ghost. Have mercy upon us.
Holy Trinity one God. Have mercy upon us.
Holy Mary.
Holy Mother of God.
Holy Virgin of Virgins.
Mother of Christ.
} Pray for us.

Mother of Divine grace.
Moſt pure Mother.
Moſt chaſt Mother.
Vndefiled Mother.
Vntouched Mother.
Lovely Mother.
Glorious Mother.
Mother of our Creator.
Mother of our Saviour. — Pray for us.

Moſt prudent Virgin.
Venerable Virgin.
Renowned Virgin.
Powerfull Virgin.
Mild and meeke Virgin.
Faithfull Virgin. — Pray for us.

Myrrour of Juſtice.
Seate of Viſdome.
Cauſe of our joy.
Spirituall Veſſel.
Honorable Veſſel.
Veſſel of devotion.
Myſticall Roſe.
Strong tower of David.
Solid tower of Ivory.
Golden habitation.
Arke of Covenant. — Pray for us.

Gate of Heaven.
Morning-ſtarre.
Health of the ſick.
Refuge of Sinners.
Comforteſſe of the afflicted.
Helpe of Chriſtians.
Queene of Angels.
Queene of Patriarkes.
Queene of Prophets.
Queene of Apoſtles.
Queene of Martyrs.
Queene of Confeſſors.
Queene of Virgins.
Queene of all Saints.

Pray for us. Pray for us.

Lambe of God who takeſt away the ſins of the world. Spare us ô Lord.
Lambe of God who takeſt away the ſins of the world. Heare us ô Lord.
Lambe of God who takeſt away the ſins of the world. Have mercy upon us.
Chriſt heare us.
Chriſt graciouſly heare us.
Lord have mercy upon us.
Chriſt have mercy upon us
Lord have mercy upon us.

Our Father which art in Heaven; &c.

Let us Pray.

O God of unſpekable mercy, who haſt vouchſafed for our ſakes to be made not only Man, but the ſonne of Man; and wouldſt have a woeman to be thy Mother on Earth, who from all Eternity hadſt God to be thy Father in Heaven; Grant that we may celebrate her memory moſt devoutly, venerate her Maternity moſt ſyncerly, and be moſt humbly ſubject to her moſt excellent dignity, who hath conceived Thee of the Holy Ghoſt; hath brought Thee fourth of her wombe, remaying a pure Virgin; and to whome thou haſt moſt humbly vouchſafed to be ſubject here on Earth, who art the only begotten ſonne of God, our Lord Jeſus Chriſt; who with the Father and the Holy Ghoſt liveſt and reygneſt world without end. Amen.

Let us Pray.

DEfend, we beſeech thee, ô Lord, by the interceſſion of the ever Virgin Mary, this thy family from all adverſity; and, being proſtrate before thee with a moſt profound humility of hart, favorably protect us from the ſnares of our enimies; through our Lord Jeſus Chriſt, thy only Sonne; who liveth with thee in the vnity of the Holy Ghoſt, for ever and ever. Amen.

THE END.

Soli Deo Honor & Gloria.

COurteous Reader, this little booke being printed abroade, no diligence of the Corrector could auoyde ſome of the many faults which the Printer (not vnderſtanding our language) muſt needs haue bin very ſubiect

to: his ignorance deſerves thy pardon; and my paynes thy prayers, which I moſt hartily craue: and moſt entirely ſubmitt the whole to the Correction of the Holy Catholick Church. If thoſe, into whoſe hands this Manuel ſhall come, will be pleaſed to make vſe of it with the like intention, as it was compoſed with, the fruit will not be vnanſwerable to his deſire who is a harty and true well-wisher of the greateſt happineſſ to their deareſt ſoules.